Degoney et oia. MV. TB. S. I

THE GOLDEN TREATISE OF THE AVNCIENT AND LEARNED FATHER VINCENTIVS Lirinensis.

For the Antiquity, and Vniuersality, of the Catholicke Religion: against the prophane nouelties of all Heresies.

Newly translated into English by A. P.

Very profitable for all such as desire in these dangerous times, to embrace the true Gospell of Iesus Christ, and to remaine free from all infection of false doctrine, as in the Preface more at large is declared.

Vincent of Lerins, Saint

AT S. OMERS,
For IOHN HEIGHAM,
With Permission. Anno 1631.

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Sir Robert Shafto Adair.

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BRITISH MUSEUM
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TO THE CHRISTIAN READER

zelous of Truth, and desirous of Salvation: A.P. wisheth the knowledge of the one in this life, and the fruition of the other in the life to come.

I Present thee heere (gentle Reader) the auncient french Father *Vincentius Lirinensis*, attired after the English cut: a booke as learned, as litle, and no lesse profitable, then pleasant: of smalle volume, if thou respect the quantitie, but of rare price if thou consider the qualitie. It intreateth not of gathering and scraping together the pelfe of this world, which choaketh vp the heauenly seed of Gods word, *Math.* 13. *vers.* 22. *Mal.* 19. *vers.* 24. and purteth man in a dãgerous state, if we credite him who being rich, for our sake became poore: it disputeth not of ambitious and gallant attire, nor of the art of pampering this corruptible carcase, which brought that braue belli-god, of whom we read in the Gospell *Luc.* 16. to the furious flames and endlesse tormentes of Hell fire: it prosecuteth not wicked and wanton discourses, which corrupt good manners, being in very deed the bellowes to kindle the coles of carnality, the nources of vnchaste thoughts, and the very baite with

which the Deuill doth daily angle and catch the vnfortunate ſoules of mortall men: But it handleth that which redoundeth to the benefite of our ſoule, created to the Image of God, and ſheweth vs the way how we may ſo gouerne this fraile veſſell of ours, in the tempeſtious Sea of this wicked world, that at laſt we may ſafely arriue at the porte and harbour of celeſtiall felicitie. For if the firſt ſtep to Heauen be, to beleeue aright, and the foundation and ground of all ſaluation be faith, as I thinke no man can doubt, that beleeueth that there is any God or truth at all, then can not this golden treatiſe but be acceptable to al ſuch as loue Ieſus Chriſt, and tender the ſaluation of their owne ſoules, being as it were the heauenly piller of fire, *Exod. 13.* that may guide vs through the deſerte of this world, vnto the land of promiſe, and the glittering ſtarre to lead vs vnto the new borne King of the Iewes, *Mat. 2.* and Sauiour of mankind. But to the end that thou maiſt more plainlie and particularly view the excellency and great neceſſitie of this rare booke, and as it were with Moyſes from the toppe of Mount *Nebo Deut. 34.* contemplate the land of *Canaan* flowing with milke and honie, I will briefly ſet downe ſuch motiues as inuited me to the labour of the tranſlation: for the ſelfe ſame, as I verily thinke, can not but inflame thee to the diligent reading of the ſame. Three principall reaſons then eſpecially moued me. The firſt was, becauſe it is very auncient, being written aboue an eleuen hundred yeeres paſt,

paſt, for it was cõpoſed three yeeres after the generall Coũcell of *Epheſus*, as appeareth in the concluſion of the booke. And as the Author himſelfe is of great antiquitie, ſo is his doctrine more auncient, being the ſelfe ſame which floriſhed in his time, and came from the Apoſtles of Chriſt: which thing as it was neuer of any good man doubted of, ſo is it alſo moſt apparant: Firſt by ſound reaſon grounded in Gods word: becauſe when any man writeth ought concerning faith and religion, and the faith is not controld of any of that time, it is an euident argument, that it was conſonant to the doctrine then generally taught & receaued, otherwiſe thoſe Paſtors and Doctors which God (as S. Paul ſaieth *Epheſ.* 4.) *hath giuen that we be not litle ones wauering and be caried about with euery blaſt of doctrine*, could neuer haue held their peace, but would as the Prophet admoniſheth *Eſa.* 58. *Haue cried out, exalted their voice like a trumpet*, as we finde in like caſe, the licentious *Nicholaits* noted by S. Iohn for their falſe doctrine: *Apoc.* 2. *Himineus* and *Philetus* reproued by S. Paul for an error about the reſurrection, 2. *Tim.* 2. Secondly becauſe the Author him ſelfe doth not only confeſſe the ſame, in letting downe the anſwer of many excellent holy, and learned men, which liued in his daies, nor only becauſe he acknowledgeth that what he hath here written, that he receaued it from his auncеſtors, and forefathers, both which he doth in the very firſt entrance, and generally throughout the wholle

booke: but especially for that towards the latter end he so highly commendeth the generall Councell of *Ephesus*, that is the Parlament of the world: which surely he neuer wold haue done, had he not ioined with them in opinion, concerning faith and religion, and what their opinion was, him selfe recordeth, for he saith that those Fathers inspired by God, decreed that nothing was to be beleeued, but that which the sacred antiquitie of our forefathers agreeing together in Christ, had holden and beleeued: Which surely is a notable argument, that what faith was by Christ planted, and his Disciples preached, was by them carefully kept and maintained: which thing is especially of vs Englisth men to be noted, because the first foure generall Councells, amongst which this of *Ephesus* is one, and the third in order, are worthily allowed by acte of Parlament. *Anno. 1. Eliz. ab.* Wherfore moued with such reasons, we may without all scruple or doubt, not only read this booke, but also imbrace and intertaine it, as the common doctrine of that time, as the religion practised and reuerenced in the primitiue Church: as the faith and beleefe of the *Ephesine* Councell, and so consequently, as the true doctrine of Iesus Christ. Now then, seeing wee liue in those daies in which so many new sectes and doctrines, such strange and monstrous opinions, such superstitious and new fangled deuises flie vp & downe the world, and seing we are fallen into the latter times in which, *Men shall heape vp to them selues*

masters

maſters according to their owne deſires, and ſhall not endure ſound doctrine, but auert their eares from truth and be conuerted to fables. 2. Tim. 4. In which *they ſhall loue pleaſures more then God, haue a ſhew of godlines, but yet denying the vertue thereof. 2. Tim. 3.* In which *many ſcoffers ſhall come, walking according to their owne deſires, who deuide themſelues, ſenſuall, not hauing the ſpirit. Ep. Iud.* In which *many falſe Chriſts, and many falſe Prophets ſhall ariſe and ſeduce many Mat. 24.*

Very neceſſary it is, being thus fore-warned of God, that before all things we take great heed not to be peruerted, & ſeduced by erroneous teachers, or falſe Prophetes, but on the contrary do diligētly preſerue our faith, the light of our ſoules: the roote and foundation of all goodnes, and with out *which it is impoſsible to pleaſe God*, as S. Paul ſaith. *Heb* 11. Wherin we can take no better courſe, no way more ſurer, then to repaire to the time of the primitiue Church, when the blood of Chriſt was yet freſh bleeding in mens harts, when the Goſpel was inſtantly preached, firmely beleeued, ſincerely practiſed, confirmed by miracles, eſtabliſhed by the death of ſo many thouſands of Martyrs, eſpecially being exhorted herunto by the holy ſcriptures, for as by them we are admoniſhed of the daungers and troubles of the latter daies, ſo are we for a preſeruatiue againſt them, ſent to auncient times to conduct vs to Gods true religion. *Stand* (ſaith the Prophet Ieremie *Cap.* 6.) *vpon the way, and inquire of the auncient pathes, which is a*

good way and walke in that, and you shall finde rest for your soules. Salomon likewise in his prouerbes admoniſheth vs in this ſort. *Cap. 22. Do not paſſe the auncient boundes which thy Fathers haue ſet downe.* And in Eccleſiaſticus. *Cap. 8. Doe not ſet light by the report of thy elders, for they haue learned of their foreſathers, becauſe of them shalt thou learne vnderſtanding, and in the time of neceſsitie shalt thou giue answere.* To the end therfore (gentle Reader) that thou be not caried away with the ſweet benedictions of thoſe licentious maſters, with which the latter times, according to the prediction of the Apoſtles, ſhould be much peſtered, nor ſeduced with the erronious doctrine of thoſe falſe Propheres, and falſe Chriſtes, of which the Sonne of God, the true Prophet and true Chriſt, hath forewarned vs; and that thou maiſt find out a good way to walke in, and keepe thee within the ancient boundes, ſet downe by our forefathers, and by their report learne wiſedome and vnderſtanding, I am to requeſt thee to vouchſafe the reading of this old Father newly tranſlated, and I nothing doubt, but thou wilt gene that cenſure which Queene *Saba* gaue of the wiſedome of *Salomon*. 3. *Reg.* 10.

The ſecond reaſon which ſet me forward was, for that I finde this booke, not written againſt ſome one or a few particular falſe teachers (as *S. Auguſtine* and diuers auncient learned Doctors did againſt the *Arians*, *Pelagians* and ſuch like) but againſt any hereſie or erroneous doctrine whatſoeuer

ſoeuer which is a thing of ſo great importance, as I know not what can be deuiſed more. What golde were too much, or what treaſures too deare for that medicine which had vertue to cure all diſeaſes? Falſe doctrine and hereſy is a great ſoare, a canker more peſtilent then any corporall infirmitie whatſoeuer, ſeing this worketh only the temporall diſtruction of our carcaſe: but that cauſeth death both of bodie and ſoule euerlaſting. In other bookes we finde the confutation of ſome ſpeciall falſe point of doctrine, in many the ouerthrow of diuerſe, but to deſtroy all at one blow, and thoſe each ſo contrary to them ſelues, ſo diſtinct for time, ſo diuerſe for place, ſo many for number, is a propertie peculiar only to this moſt excellent treatiſe: & therfore it may fitly be compared to that miraculous pond, whereof we read in the Goſpell, *Ioan.* 5. which cured all diſeaſes: For as that water moued by the Angell, cured whatſoeuer infirmity of him that firſt entred in: ſo this booke written no doubt by the motion of the holy Ghoſt, hath force to cure any ſuch as is corrupted with erroneous doctrine, or to preſerue him from all infection, if he vouchſafe to enter in, that is to read it, to ponder it, and to waigh diligently what is ſaid an diſcourſed of. The reaſon why this booke hath this rare qualitie, in my opinion is, becauſe it ſheweth the right way of expounding Gods diuine ſcripture, in which ſo many to the great daunger of mens ſoules, doe ſo greatly go a ſtray: and therfore as *Dauid* 1. *Reg.* 17.

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ouerthrowing *Golias* the cheefe champion of the camp, put all the *Philistians* to flight, so no maruell though this auncient Author, discouering the false expositions and glosses of sacred scripture (the principall piller of all poisoned doctrine) ouerthroweth also all wicked heresie.

The third and last motiue which incouraged me to this labour, and ought partly to moue thee to the reading, is the breuitie of the worke, the finenes of the methode, the eloquence of the stile: and therefore if long and large volumes doe litle please, this is short which can not cause dislike: if confusion be vngratfull, a methodicall order can not but like thee: if a stile harsh and course fitteth not thy taste, then I trust that which is fine, pleasant and delicate will content thy humor. Only I am to craue pardon that my rough and rude English, nothing aunswereth his smooth and curious latin, and therfore I could wish thee, if skill serueth, rather to common and parle with the Author himselfe, then to vse the helpe of his rude interpretor; Otherwise for such as bee not of so deepe reading, for whom especially I haue taken this paine, I am to desire that they nothing dislike the soueraigne medicine for the wodden box, nor the exquisit and rare gemme, for the course casket.

These be the reasons (gentle Reader) which especially moued me to the translating of this auncient and learned Father: I beseech thee as thou tendereſt the saluation of thine owne soule, that

that thou wouldeſt voutſafe to reade him attentiuely, in whom thou ſhalt ſee cleerely as in a glaſſe, the faith of our forefathers, the religion of the primitiue Church, and in him thou ſhalt finde by Gods word and authoritie of ſacred ſcripture, the madnes of all Heretickes cruſhed in peeces, and that in a ſhort methodicall, and eloquent treatiſe. The holy Ghoſt which moued no doubt this ancient learned Father to the writing of this worke, incline and moue thy hart to the diligent reading and ſincere folowing of the ſame.

A. P.

VINCENTIVS LIRINENSIS

for the Antiquitie and Vniuerſalitie of the Catholicke faith, againſt the prophane Nouelties of all Hereſies.

THE holy ſcripture of God ſaying and warning vs in this ſort: *Aske thy Fathers, and they ſhall tell thee, thy elders and they ſhall report vnto thee*, Deut. 32. And againe, *Accommodate thy eares to the workes of Wiſemen.* Prou. 22. Likewiſe, *My ſonne forget not theſe ſpeeches, but let thy hart keepe my wordes.* Prou 3.

It ſeemeth vnto me a peregram and the leaſt of God ſeruantes, that it ſhall by his gratious helpe be a matter of no ſmall profitte, to ſet downe in writing what I haue of holy Fathers faithfully receaued

ceaued, being a thing very neceſſarye for mine owne infirmitie, hauing alwaies therby in readines, how by daily reading thereof I may helpe my weake memory. Vnto which labour not only the profite to be reaped by the worke, but alſo the very conſideration of the time, and opportunity of the place moued and inuited me. The time, becauſe reaſon it is, that ſeing it conſumeth and bereueth vs of all humane and earthly things, that we ſhould alſo take out of it ſomething which may auaile vs to life euerlaſting: eſpecially ſeing the terrible iudgement of God, which we expect drawing neere vpon vs, doth ſeriouſly inuite and prouoke vs to increaſe our ſtudies and exerciſes in religion, and the fraudulent dealing of new Heretickes, requireth much care and attention. The place, becauſe hauing forſaken the company and troubles of the world and choſen a ſolitarie Abbey in a litle towne for mine abiding, where I may without any great diſtraction of mind put in practiſe that which is ſong in the Pſalme: *Be vacant and ſee that I am God.* With which reaſons alſo accordeth the purpoſed end and reſolution of my whole ſtate of life, in that I haue by the helpe of Chriſt, after long and diuers ſtormes indured in the warres, ſhrowded my ſelfe in the harbour of a religious life (a ſecure port for all ſtates of men) where contemning the blaſtes of vanitie and pride, I may pacifie God with the ſacrifice of humilitie, and ſo eſcape, not only the ſhipwracke of this preſent life, but alſo the fire

of

of the next.

But now in the name of God will I ſet vpon that, which I haue taken in hand, that is, to ſet downe in writing ſuch thinges as our forefathers haue deliuered & committed to our charge, vſing herein rather the fidelitie of a Reporter, then the preſumption of an Author, meaning yet to keepe this rule in my writing, not copiouſly to lay forth all, but briefly to handle each neceſſary point: neither that in fine and exacte wordes, but in eaſie and common ſpeach, in ſuch ſort that moſt things may ſeem rather touched then declared. Let them write delicately and penne curiouſly, which truſting either vpon witte, or moued with reſpect of dewty, enterpriſe any ſuch action, but for me it is ſufficient, that for helping my memory, or rather forgetfulnes, I haue gathered together this Commonitorie, which notwithſtanding by Gods grace I will daily endeuour by litle and litle (calling to minde ſuch thinges as in times paſt I haue learned) to correct and make more perfect. And this haue I thought good to forewarne, that if hapily this worke of mine paſſing forth, fall into the handes of Cenſurers, they do not ouerhaſtely in it reprehend that, which they vnderſtand preſent promiſe to vndertake, to poliſh and amend better, with future correction.

THE

THE I. CHAPTER.

INquiring therefore often with great desire, and attention of very many excellent, holy, and learned men, how, and by what meanes I might assuredly and as it were by some generall and ordinary way, discerne the true Catholicke faith, from false and wicked Heresie. To this question I had vsually this answere of them all, that whether I, or any other, desired to finde out the fraud of Heretickes, daily springing vp, and to escape their snares, and willingly would continue safe & sound in religion, that he ought two maner of waies by Gods assistance, to defend and preserue his faith: that is first by the authority of the law of God: secondly by the tradition of the Catholike Church.

Here some man perhaps may aske, that seing the Canon of the scripture is perfect and most aboundantly of it selfe sufficient for all thinges, what need we ioyne vnto it the authority of the Church her vnderstanding and interpretation? The reason is this, because the scripture being of it selfe so deepe and profound, all men do not vnderstand it in one and the same sence, but diuers men diuersly: this man and that man, this way & that way expound and interpret the sayings thereof, so that to ones thinking, so many men, so many opinions almost may be gathered out of them, for *Nouatus* expoundeth it one waye,

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Photinus another, *Sabellius* after this ſort, *Donatus* after that: *Arius*, *Eunomius*, *Macedonius* will haue this expoſition: *Appolinaris* and *Priſcillian* wil haue that: *Iouinian*, *Pelagius*, *Celeſtius*, gather this ſence, and to conclude *Neſtorius* findeth out that, and therefore very neceſſary it is for the auoiding of ſo great windinges and turninges of diuers errors, that the line of expounding the Prophetes and Apoſtles, be directed and drawen, according to the rule of the eccleſiaſticall and Catholike ſence.

Againe in the Catholicke Church, we haue greatly to conſider, that we hold that, which hath beene beleeued euery where, alwaies, and of all men: for that is ſurely and properly Catholicke (as the very force and nature of the word doth declare, which comprehendeth all thinges that be truely vniuerſall) and that ſhall we do, if we follow vniuerſality, antiquity, conſent. Vniuerſality ſhall we folow thus, if we profeſſe that one faith to be true, which the Church throughout the world acknowledgeth and confeſſeth: Antiquity ſhall we follow, if we diſagree not any whit in opinion from them, whom al know that our holy elders and Fathers reuerenced and had in great eſtimation. Conſent ſhall we likewiſe follow, if amongſt our forefathers we hold the definitions and opinions of all or almoſt of all the Prieſts and Doctors togethet.

THE

THE II. CHAPTER.

WHat then ſhall a Chriſtian Catholike do, if ſome ſmall part of the Church cut it ſelfe off from the Communion of the vniuerſall faith? What elſe but preferre the health of the wholle body, before the peſtiferous and corrupt member. What if ſome new infection goeth about to corrupt, not only a litle parte but the wholle Church? Then likewiſe ſhall he regarde, and be ſure to cleaue vnto antiquity, which cannot poſſibly be ſeduced by any crafty nouelty. What if in antiquity it ſelfe, and amongſt the auncient fathers, be found ſome error of two or three men; or haply of ſome one Citty or Prouince? Then ſhall he diligently take heed, that he prefer the decrees and determinations of the vniuerſall auncient Church, before the temerity or folly of a few. What if ſome ſuch caſe happen where no ſuch thing can be found? Then ſhall he labour, by conferring and laying together amongſt themſelues, the auncient Fathers opinions, not of all, but of thoſe only which liuing at diuers times, and ſundry places, yet remaining in the Communion and faith of one Catholicke Church, were probable maſters and guides to be followed: and whatſoeuer he perceiueth, not one or two, but all iointly with one full conſent, plainly, vſually, conſtantly, to haue holden, written, and taught, let him know that without all ſcruple or doubt, he ought

ought to beleeue hold, and profeſſe that faith, that doctrine, that religion. But for more perſpicuitie and light of that which hath bene ſaid: each part is to be made cleere with ſeuerall examples, and ſomewhat more at large to be amplified, leaſt to much breuity breed obſcurity, and ouermuch haſt in ſpeech, take away the ſubſtance and waight of the matter.

When in the time of *Donatus*, of whom came the *Donatiſtes*, a great part of *Africke* fell headlong into his furious error, and vnmindfull of her name, religion, and profeſſion, preferred the ſacrilegious temeritie of one man, before the Church of Chriſt, then all thoſe of *Africke* which deteſted that prophane Schiſme, and vnited them ſelues to the *vniuerſall Churches* of the world, they only amongſt them all remaining within the boſome of the Catholicke Church could be ſaued, leauing certainly a notable example to their poſteritie, how euer after by good cuſtome, the ſound doctrine of all men, ought to be preferred before the madneſſe of one, or a few. Likewiſe when the hereſie of the *Arians* had neere corrupted, not a litle part, but well nigh the wholle world, in ſuch ſort that (almoſt all the Biſhops of the Latin Church deceaued, partly by force, partly by fraud) mens minds were couered as it were with a miſt, what eſpecially in ſo great a confuſion was to be followed? then whoſoeuer was a louer and a follower of Chriſt, and preferred *Auncient* faith, before *new* errour, was not touched

ched with any ſpot of that infection. The daunger of which time doth aboundantly ſhew, what calamitie entereth in, when a *new* doctrine is admitted. For at that time not onely ſmall matters, but things of great importãce were ouerthrowen: for not only alliance, kinred, frends, families, but allſo cities, common wealthes, countries Prouinces, yea and at length the wholle Romane Empire, was ſhaken and ouerturned. For when the prophane *noueltie* of the *Arians*, like a certaine *Bellona* or furie, had firſt taken captiue the Emperour, afterward ſubduing all pallaces to her new lawes, neuer ceaſed after that to trouble and confound all things priuat and publick, holy and not holy, putting no difference betwixt good and truth, but as it were from an high place did ſtrike all at her pleaſure. Then maried women were defiled, widowes ſpoiled, virgins violated, Abbeis ſuppreſſed, Cleargie men vexed, Deacons beaten, Prieſtes baniſhed, Dungeons, Priſons, Mines, filled with holy men, of which the greater part (baniſhed the citie) like exuls, pined and conſumed away amongſt deſerts, dennes, and wild beaſtes, with nakednes, thirſt, and hunger. And all this miſerie had it any other beginning, but becaule humane ſuperſtition was admitted for heauenly doctrine, well grounded *Antiquitie*, ſubuerted by wicked *noueltie*, whileſt our Superiours decrees were violated, our Fathers ordinances broken, the Canons of our anceſtors abrogated, and whilſt the licentious libertie of prophane and *new* curioſitie,

ſitie, kept not it ſelfe within the chaſte limits of ſacred and ſound Antiquitie?

But perhaps we deuiſe all this of hatred to Noueltie, and affection to Antiquitie? Who ſo thinketh, at leaſt let him giue credit to bleſſed *Ambroſe*, who in his ſecond booke to *Gratian* the Emperour, bewailing the ſharpe perſecution of that time, ſaith thus: *But now O God* (quoth he) *we haue ſufficiently waſhed, and purged with our ruine and blood, the death of the Confeſſors, the banishment of Prieſtes, and the wickednes of ſo great impiety, it hath manifeſtly appeared, that they cannot be ſafe which haue violated and forſaken their faith.* Likewiſe in his third booke of the ſame worke. *Let vs therfore* (quoth he) *keepe the precepts of our elders, and not with temerity of rude preſumption, violate thoſe ſcales deſcending to vs by inheritance. None durſt open that propheticall booke cloſe ſealed, not the elders, not the powers, not the Angels, not the Archangels: to explicate and interpret that booke was a prerogatiue only reſerued to Chriſt. The Prieſtlike booke ſealed by the Confeſſors, and conſecrated with the death of many Martirs, which of vs dare preſume to open? which booke ſuch as were compelled to vnſeale, notwithſtanding afterward when the fraud was condemned, they ſealed againe, they which durſt not violate or touch it became Martirs: how can we deny their faith, whoſe victorie we ſo praiſe and commend?* We commend them I ſay, O venerable *Ambroſe*, we ſurelye commend them, and with praiſes admire them. For who is ſo ſenſeleſſe, that although he cannot arriue to

their perfection, desireth not yet to imitate them, whom no force could remoue from defendinge their *Auncestors* faith: not threatnings, not flatterings, not life, not death, not the King, not the Emperour, not the Empire, not men, not Deuills, those I say, whom for maintenance of religious *Antiquitie*, our Lord vouchsafed of so high, and of so great a grace, that by them he would repaire the ouerthrowen Churches, giue life to the dead spiritualitie, restore the ouerthrowne glorie of Preistes, blotte out and wash away with a fountaine of heauenly teares (which God put into the hartes of the Bishops) those wicked, not bookes, but blottes and blurres, of *new* impietie: finallie to restore almost the wholle world (shaken with the cruell tempest of vpstart heresie) to the *auncient* faith, from *new* error; to *olde* sobernes, from *new* madnesse; to *auncient* light, from *new* darkenesse.

But in this diuine vertue which they shewed in the confession of their faith, this thing is especially of vs to be noted, that in that *Antiquitie* of the Church, they tooke vpon them, not the defence of any one part, but of the wholle. For it was not lawfull that such excellent and famous men, should maintaine and defend with so great might and maine, the erroneous suspitions, and those contrary each to other, of one or two men: or should stand in contention for the temerarious cō spiracy of some small Prouince, but they did those by folowing the Canons and decrees of the Catholicke

tholicke and Apoſtolicke veritie of all the Prieſtes of holy Church, rather to betray them ſelues, then the vniuerſall auncient faith. For which fact of theirs they merited ſo great glorie that they are accounted, not only Confeſſors, but alſo iuſtly and worthely the Princes of all Confeſſors. Great therefore and ſurely diuine was the example of theſe bleſſed Confeſſors, and of euery true Catholicke, continually to be remembred, who like the ſeuenfold Candleſticke, ſhining with ſeuenfold gifres of the holy Ghoſt, deliuered vnto all poſteritie a moſt notable example, how afterward in each fooliſh and vaine error, the boldnes of prophane *nouelty*, was to be repreſſed with authoritie of ſacred *Antiquitie*.

THE III. CHAPTER.

NEther is this any new thing, but alway vſuall in the Church of God, that the more religious a man hath bene, the more ready hath he allwayes reſiſted *nouell* inuentions; examples wherof many might be brought, but for breuity ſake I will only make choyce of ſome one which ſhall be taken from the Apoſtolique ſea, by which all men may ſee moſt plainly with what force alwayes, what zeale, what indeuour the bleſſed ſucceſſion, of the bleſſed Apoſtles haue defended the integritie of that religion which they once receaued. Therefore in times paſt *Aggrippinus* of venerable memory, Biſhop of *Carthage*, the firſt

of all mortall men, maintained this aſſertion againſt the diuine ſcripture, againſt the rule of the vniuerſall Church, againſt the minde of all the prieſtes of his time, againſt the cuſtome and traditiō of his forefathers, that *Rebaptization* was to be admitted and put in practiſe. Which preſumption of his, procured ſo great domage and hurt to the Church, that not only it gaue all hereticks a paterne of ſacrilege, but alſo miniſtred occaſion of errour to ſome Catholickes. When therefore euery where all men exclaimed againſt the *nouelty* of the doctrine, and all prieſts in all places, each one according to his zeale did repugne, then Pope *Steuen* of bleſſed memory, Biſhop of the Apoſtolique ſea, reſiſted indeed with the reſt of his fellow Biſhops, but yet more then the reſt, thinking it, as I ſuppoſe, reaſon ſo much to excell all other in deuotion towardes the faith, as he was ſuperiour to them in authoritie of place. To conclude, in his Epiſtle which then was ſent to Afrike, he decreed the ſame in theſe wordes. *That nothing was to be innouated, but that which came by tradition, ought to be obſerued*. For that holy and prudent man knew well, that the nature of pietie, could admit nothing elſe but only to deliuer and teach our *children*, that religion and that faith, which we receaued and learned of our *forefathers*; and that we ought to follow religiō whither it doth lead vs, and not to lead religion whither it pleaſe vs; and that nothing is more proper to Chriſtian modeſtie and grauitie, then not to leaue

vnto

vnto posteritie our owne inuentions, but to preserue and keepe that which our *Predecessors* left vs. What therefore was then the end of that whollo busines? What else but common and vsuall, to wit *Antiquitie* was retained, *noueltie* abandoned.

But perhaps that *new* inuention lacked patrons and defenders? To which I say on the contrarie, that it had such pregnant wits, such eloquent tonges, such number of defendants, such shew of truth, such testimonies of scripture (but glosed after a *new* and naughtie fashion) that all that conspiracie and schisme should haue seemed vnto me inuincible, had not the very profession of *nouelty* it selfe, so taken in hand (vnder that name defended, with that title recommended) ouerthrowen the very ground of so great a schisme. To conclude, what force had the Councell or decree of Africke? By Gods prouidence none, but all things there agreed vpon were abolished, disanulled, abrogated, as dreames, as fables, as superfluous. (O strange change of the world) the Authors of that opinion are iudged and thought Catholicks, the followers accounted and reputed Hereticks, the maisters discharged, the schollers condemned, the writers of those bookes shall be children of the kingdome of Heauen, the maintainers of those bookes shall burne in Hell. For who doubteth but holy *S. Cyprian*, that light of all Saints, that lanterne of Bishops, and spectacle of Martirs, with the rest of his companions, shall raigne with Christ for euer? And contrariwise who is

ſo wicked to deny, that the *Donatiſts*, and ſuch other peſtilent Heretickes, which by the authority of that Councell vaunt that they doe practiſe rebaptization, ſhall burne for euer with the Deuil and his Angells.

Which iudgment in mine opinion ſeemeth to haue come from God, for their fraudulent dealing, eſpeciallye which endeuouring vnder the cloake of an other mans name, cuningly to frame an hereſie, commonly lay holde of ſome darke ſayings of an auncient Father or other, which by reaſon of the obſcuritie, may ſeeme to make for their opinion, to the end they may be thought that whatſoeuer, I know not, what they bring forth to the world, neither to haue bene the firſt that ſo taught, neither alone of that opinion: whoſe wicked deuice, in mine opinion, is worthy of dubble hatred; both for that they feare not to ſow their poiſoned ſeed of hereſie amongſt others, and alſo becauſe they blemiſh the memorie of ſome holy man, and as it were with prophane handes, caſt his dead aſhes into the wind, bringing infamouſly that to light, which rather with ſilence were to be buried; folowing therein the ſteps of their Father *Cham*, who not only neglected to couer the nakednes of venerable *Noe*, but alſo ſhewed it to others to laugh at, by which fact of his, he incurred ſo great a crime of impietie, that his poſteritie was ſubiect to the malediction of his ſinne: his bleſſed bretheren doing far otherwiſe, who neither with their owne eies, would

would violate the nakednesse of their reuerend Father, nor yet permit it to remaine vncouered for other to behold, but going backward, as the holy text saith, they couered him: which is as much to say, that they neither approued with hart, nor blased with tong, the holy mans fault: and therfore they and their posterity were rewarded with their Fathers blessing. But to returne to our purpose.

THE IIII. CHAPTER.

WE haue therfore much to feare, the sacrilege of a *changed* faith, of a violated religion: from which fault, not only the discipline of the ecclesiasticall decree doth restraine vs, but the authoritie also of the Apostles censure, deterreth. For all men know how grauely, how surely, how seriously the blessed Apostle *S. Paul* inueigheth against certaine which with greet leuitie. Gal. 1. *Were so soone transferred from him that called them into the grace of Christ, vnto another Gospell, Which is not an other: That had heaped vp to themselues masters according to their owne desires, auerting their eares from truth, being conuerted to fables.* 2. Tim. 4. *Hauing damnation because they haue made voide their first faith.* 1. Tim. 5. Whom those men had deceaued of whom the same Apostle in his epistle to the Romanes thus writeth. Rom. 6. I *beseech you brethren to marke thē that make dissentions and scandals contrary to the doctrine Which you haue learned & auoid thē, for such do not serue Christ our Lord, but their owne*

owne bellies. And by sweet speaches and benedictions seduce the harts of Innocents 2. Tim. 3. *That enter into houses and lead captiue seelie women loaden with sinnes, which are lead away with diuers desires, alwaies learning, and neuer attaining to the knowledge of truth.* Tit. 1. *Vaine speakers, seducers who subuert wholle houses, teaching the thinges they ought not for filthy lucre: Men corrupt in their minde, reprobates concerning the faith.* 2. Tim. 3. *Proud, and knowing nothing, but languishing about questions and strife of wordes, that are depriued of the truth, that esteeme againe, to be pietie.* 1. Tim. 6. *And with all idle they learne to go from house to house, not only idle but also full of wordes and curious speaking things which they ought not:* 1. Tim. 5 *Which repelling a good conscience haue made shipwracke about the faith:* 1. Tim. 1. *Whose prophane speaches do much grow to impietie, and their speach spreadeth as a cancre.* But that is also worth the noting which is written of them. 2. Tim. 2. *But they shall prosper no further, for their folly shall be manifest to all as theirs also was.* 2. Tim. 3.

When therfore such kind of men, wandering vp and downe through Prouinces and Cities to set their errors to sale, came also vnto the *Galathians*, who after they had heard them and were delighted with the filthie dreges of hereticall *Nouelty*, casting vp againe the heauenly Manna of the Apostolike and Catholike doctrine, the Apostle vsed his authoritie, decreeing very seuerely in this sort. *But although We* (quoth he) *or an Angell*

gel from heauen, euangelize vnto you beside that Which We haue euangelized be he Anathema. What meaneth this that he saieth. *But although We*, why did he not rather say. *But although I*: That is to say, although *Peter*, although *AndreW*, although *Iohn*, yea finally although the wholle companie of the Apostles euangelize vnto you otherwise then we haue euangelized, be he accursed. A terrible censure, for maintaining the possession of the first faith, not to haue spared himselfe, nor any other of the Apostles. But this is a small matter: *Although an Angell from heauen* (quoth he) *Euangelize vnto you, beside that Which I haue Euangelized, be he Anathema*: he was not contented for keeping the faith once planted, to make mention of mans weake nature, vnlesse also he includeth those excellent creatures of Angells. *Although We* (quoth he) *or an Angell from heauen*, not becausse the holy Angels of heauen can now sinne, but this is the meaning of that he saith. Although (quoth he) that might be, which cannot be, whosoeuer he be that goeth about to *change* the faith which was once planted, be he accursed.

But peraduenture he vttered those wordes slightly, and cast them forth rather of humane affection, then decreed them by any reason grounded in Gods word. God forbid: For it followeth, and that very earnestly vrged, very often repeated. *As I haue foretold you* (quoth he) *and noW againe I tell you, If any body euangelize vnto you beside that Which you haue receaued, be he Anathema*. He said not

not, if any man preach vnto you beside that which you haue receaued, let him be blessed, let him be commended, let him be receaued, but *Anathema*, that is, separated, thrust out, excommunicated, least the cruell infection of one sheepe, with his poisoned company, corrupt the sound flocke of Christ. But peraduenture this was giuen in commaundement only to the *Galathians*: then likewise were these preceprs following commanded only to the *Galathians*, to wit. Gal. 5. *If we liue in the spirit, in the spirit also let vs walke, let vs not be made desirouse of vaine glorie, prouoking one an other, enuying one an other*, and such like, which if it be absurd to say, and no man doubteth, but that they were indifferently commaunded to all, then certaine it is, that as these precepts touching maners include all, so likewise those concerning faith and doctrine, exclude none. And therefore as it is not lawfull for any to prouoke one another, to enuie one another, euen so it is vnlawfull for any to admit or to receaue any other faith or religion, then that which the Catholicke Church *euery where* teacheth, or hapily shall we be so mad to say, that then it was commaunded to curse and anathematize him that preached any otherwise then before hath beene preached, and that now it is not commaunded? then was that likewise which is there said. *But I say walke in the spirit, and you shall not fulfil the desires of the flesh*; then only commaunded but now is not; which if it be impious and dangerous so to beleeue, then of necessity it fol-

followeth, that as theſe precepts of life & manners are to bee kept of all ages, ſo likewiſe thoſe ſet downe againſt *innouating* of religion & *changing* of faith, are comaunded to all poſteritie: wherfore to preach vnto Chriſtian Catholicke men, beſids that which they haue receaued, neuer was lawfull, no where is lawfull, at no time ſhall be lawfull.

And on the contrarie to ſay *Anathema* and curſe thoſe which teach otherwiſe then once hath bene receaued, was at all times needfull, is euery where conuenient, & euer ſhall bee requiſite. Which being ſo, is there any man either ſo bold, that dare teach that, which in the Church hath not bene taught, or of ſuch leuitie, that will receaue ought beſides that which he hath receiued of the Church. Let that veſſell of election, that maiſter of the Gentiles, that tromper of the Apoſtles, that preacher of the world, hee that was acquainted with heauenly affaires, crie out, and againe crie out in his epiſtles, to all men, to all times, to all places, that whoſoeuer preacheth a *new* doctrine, is to bee accurſed. And on the contrarie parte let certaine frogges, corruptible gnates and flies, ſuch as the *Pelagians* bee, reclaime and that to Catholickes. Wee being your authors (quoth they) we being your interpreters, condemne that which before you did hold, hold that which before you condemned. Caſt away your olde faith, your forefathers lawes, your elders conſtitutions, and receaue, what a gods name? I ſhake to ſpeak, for

for they are ſo proud and preſumptuous, that as they can not be maintained without ſin, ſo neither impugned without ſome blotte of offence.

CHAPTER V.

BVt ſome man will ſay, why then doth God very often permit certaine notable and excellent men in the Church to preach vnto Catholicks a *new* religion? A very good queſtion, and ſuch as deſerueth a more diligent and ample diſcourſe, vnto which notwithſtading I will anſwer out of mine owne head, but with the Authoritie of ſacred ſcripture, and the doctrine of a notable maſter in Gods Church: let vs then heare holy *Moiſes*, let him giue vs the reaſon, why learned men, and ſuch as for their great gift of knowledge are called of the Apoſtle Prophets, be ſome times permitted to preach *new* doctrine, which the olde teſtament allegorically calleth ſtrange gods, becauſe their opinions are ſo obſerued & honored of hereticks, as the gods were of the gentels: thus then writeth bleſſed *Moiſes* Deut. 13. *If there ſhall ariſe* (quoth he) *in the middeſt of thee a prophet, or one which ſayth he hath ſeene a dreame*, that is ſome maſter in the Church, whoſe diſciples or followers ſuppoſe to teach by ſome reuelation from God: what then? *& ſhall fortell* (quoth he) *ſome ſigne or miracle, & that ſhall happen which hee hath ſayed*: ſome greate maſter is here ſurely ment, and one of ſo deepe knowledge, whom his followers imagin not only to know things humane,

ne, but alſo to foreſee future, & ſuch as ſhall happen, which is far aboue mans reach, as the ſcholers for the moſt part of *Valentinus*, *Donatus*, *Photinus*, *Apollinaris*, & ſuch like did bragge that their maſters were. What followeth? *And ſhall* (quoth he) *ſay vnto thee, let vs go and follow ſtrange Gods, which thou knowest not, and let vs ſerue them.* What is ment by *ſtrange Gods*, but forraine errors, *which thou knowest not*, that is new and neuer heard of before, *and let vs ſerue them*, that is beleeue them, follow them. What then? *Thou ſhalt not* (quoth he) *heare the wordes of that prophet or Dreamer.* And why I pray you? is not that forbidden by God to bee taught, which is by God forbidden to bee heard? *Becauſe* (quoth he) *the Lord your God doth tempt you, that it may appeare whether you loue him or no, in your wholle heart, and in your wholle ſoule.* The reaſon then is more cleare then day, why the prouidence of God doth ſome time ſuffer certaine teachers and maſters of the Church to preach certaine new opiniõs, that *your Lord God* (quoth he) *may tempt you.* And ſurely a great tentation it is, when as hee whom you thinke a Prophet, a Diſciple of the Prophetes, whom you eſteeme a Doctor and maintainer of of the truth, whom you haue highly reuerenced, and moſt intierly loued, when he ſodenly & priuily bringeth in pernicious errors, which neither you can quickly ſpie (lead away with preiudice of your old teacher) nor eaſilie condemne, hindred with loue to your old maſter.

THE

CHAPTER VI.

HEre some man hapely doth earnestly desire to see that proued by some ecclesiasticall examples, which by the authoritie of *Moises* hath already beene auouched. The demaund is reasonable, and therfore of reason not long to be differred. Wherfore to beginne with those which are as yet fresh in memorie, & to the worlde best knowne. What kinde of tentation thincke you was that of late daies, when that vngratious and cursed *Nestorius*, sodenly from a sheepe transformed into a wolfe, began to deuour the flocke of Christ, at such time as those which were spoiled, commonly tooke him for a sheepe, and therfore were more subiect to his crueltie? For who would haue easely imagined him to haue erred, whom euery man knew to haue beene chosen with such iudgement of the empire? who was so highly in grace with the Cleargie, so much beloued of all holy men, so greatly in fauour with the people? Who openly expounded the scriptures, and also confuted the pestiferous error of the Iewes? why could not this man, by such meanes easelie persuade any, that hee taught a right, preached a right, beleeued a right, who to smooth the way & make entrance for his owne heresie, persecuted & preached against the blasphemies of all others? But this was that which *Moises* saith: *The Lord your God doth tempt you, if you*

you loue him or no.

And to paſſe ouer *Neſtorius*, in whom was allwaies more admiration, then profite, more fame then experience: whom for ſome time humane fauour had made greater, then Gods grace exalted, let vs rather ſpeake of them which endowed with many giftes, and men of great induſtry, haue bene no ſmall tentation to Catholikes, as amongſt the *Paſonians*, in our Fathers memorie *Photinus*, is recorded to haue tempted the Church of *Sirminum*, in which being preferred with the liking of all men vnto the dignitie of Preiſthood, for ſomtime he behaued him ſelfe very Catholikely, but ſodenly like that naughtie Prophet or Dreamer, of whom *Moiſes* ſpeaketh, he beganne to perſwade the people of God committed to his charge; to follow other Gods, that is *ſtrange* and *vnknowen* errors, which before they were not acquainted with. But as this is vſuall, ſo that was very pernitiouſe, that he had ſo great helpes & furtherance, for the aduancing of ſo great wickednes: For he was both of an excellent witte, and ſingulerly well learned, and paſſing eloquent, as he which both in diſputation and writing, was copious and and graue in either language, as appeareth by the bookes which he wrote partly in Greek, and partlie in the Latin tongue. But it hapned well that Chriſtes ſheepe commmitted to his charge, very vigilant and carefull in keeping the Catholicke faith, did ſpeedely remember *Moyſes* warning; and therfore albeit they admitted much the eloquence

of their Prophet and Paſtor, yet were they not ignorant of the temptation. And therefore whom before they followed as the cheefe leader of the flocke, the ſame very man afterward, they auoided as a rauening wolfe.

Nether do we learne only by *Photinus*, but alſo by the example of *Apollinaris*, the daunger of this eccleſiaſticall tentation, and therby alſo be admoniſhed, diligently to *keepe* and *retaine* our faith and religion. For this *Apollinaris* procured his auditors great trouble and anguiſh of mind, whileſt the authoritie of the Church drew them one way, and the acquaintance of their maſter haled them another; ſo that wauering and tottering betwixt both, they were vncertaine whether part was beſt to be followed. But happly he was ſuch a one as eaſely deſerued to be contemned. Nay he was ſo famous and worthy a man, that in the very many thinges he wone credite too faſt. For who ſurpaſſed him in ſharpnes of wit? In exercise in learning? how many hereſies in many and great bookes hath he querthrowne? how many errors againſt the faith hath he confuted? That moſt notable and great worke of thirtie bookes, in which with great waight of reaſon he confounded, the frantick cauills of *Porphirius*, doth giue credit to my report, and teſtifie the truth of my relation. It were too long to rehearſe vp all his workes, for which he might haue bene compared to the cheef pillers of Gods Church, had not the prophane licentiouſneſſe of *hereticall curioſitie*, by inuenting

I know

I know not what *new* opinion, ſpotted and diſcredited all his former labours, whereby his doctrine was accounted, not ſo much an edification, as an eccleſiaſticall tentation.

THE VII. CHAPTER.

HEre ſome man perhaps requireth to know, what hereſies theſe mē aboue named taught: that is, *Neſtorius*, *Appollinaris*, and *Photinus*. This pertaineth not to the matter, wherof we now intreat, for it is not our purpoſe to diſpute againſt each mans particular error, but only by a few examples plainly & clerely to proue, that to be moſt true which *Moyſes* ſaith, that if at any time any eccleſiaſticall maſter, yea and a Prophet for interpreting the miſteries of the propheticall viſions, goeth about to bring in any *new* opinion into the Church, that the prouidence of God doth permit it for our proofe and triall. But becauſe it will be profitable, I will by a litle digreſſion breefely ſet downe, what the forenamed hereſickes *Photinus*, *Appollinarij*, and *Neſtorius* taught. This then is the hereſie of *Photinus*, he affirmeth that God is as the Iewes beleeue, ſingulet and ſolitary, denying the fulneſſe of the Trinitie, not beleuing that there is any perſon of the word of God, or of the holy Ghoſt. Hee affirmeth alſo, that Chriſt was only man, who had his begining of the virgin *Mary*, teaching very earneſtly that we ought to worſhip only the perſon of God the Father, and to honor

Christ only for man. This then was *Photinus* opinion, now *Appollinaris* vaunteth much as though he beleeued the vnitie of Trinitie with full and sound faith, but yet blaspheneth he manifestly against our Lords incarnation. For he saith that our Sauiour either had not mans soule at all, or at least such a one, as was neither indued with mind or reasō. Furthermore he affirmeth that Christs body was not taken of the flesh of the holy virgin *Mary*, but descended from heauen into the wombe of the Virgin, holding yet doutfully and inconstantlie, sometime that it was coeternall to the word of God, sometime that it was made of the diuinitie of the word: for he would not admit two maner of substances in Christ, the one diuine, the other humane, the one of his Father, the other of his Mother, but did thinke that the very nature of the word was deuided in to two parts, as though the one remained in God, and the other was turned into flesh, that wheras the truth saith, that Christ is one consisting of two substances, he contrary to the truth affirmeth, of one diuinitie of Christ to be two substances and these be the assertions of *Appollinaris*.

But *Nestorius* sicke of a cōtrary disease, whilest he faineth a distinction of two substances in Christ, sodenly bringeth in two persons: and with monstrous wickednes, will needs haue two sonnes of God, two Christs, one that was God, and another that was man, one begotten of the Father, another begotten of his Mother. And therefore he saieth

saieth, that the holy Virgin *Mary* is not to be called the mother of God, but the mother of Christ, because that Christ who was borne of her, was not God but man. And if any man thinke that in his bookes he saith there was one Christ and that he preached one person of Christ, I must needes confesse that he lacketh not ground to say so, for that he did either of craftie pollicie, the rather to deceaue, that by some good thinges, he might the more easely perswade nought as the Apostle saith. *Rom. 7. By the good thing he hath wrought me death.* Wherfore either craftely as I said in certaine places of his writings, he vaunteth to beleeue one person in Christ, or else surely he did hold, that after our Ladies deliuery, two persons became in such sort one Christ, that yet in the time of our Ladies conception or deliuery, and for sometime after, there were two Christs, and that Christ was borne first like vnto another man, and only was man, and not yet ioyned in vnitie with the person of God the word, and that afterward the person of the word descended downe assuming and ioyning him selfe to that man in vnitie of person: and although he now remaine in glory assumpted for sometime, yet there seemeth to haue bene no difference betwixt him and other men. Thus then *Nestorius*, *Appollinaris*, *Photinus*, like mad dogges, barked against the Catholique Church: *Photinus* not confessing the Trinity: *Appollinaris* maintaining the nature of the Word conuertible, and not confessing two substances in Christ, denying also

either the whole ſoule of Chriſt, or at leaſt that it was indued with mind and reaſon, beleeuing for his pleaſure what he liked of the ſecond perſon in Trinitie. *Neſtorius* by defending either allwaies, or for ſomtime two Chriſts. But the Catholique Church beleeuing aright both of God & of our Sauiour, neither blaſphemeth againſt the miſterie of the Trinitie, nor againſt the incarnation of Chriſt; for it worſhippeth one Diuinitie in Trinitie, and reuerenceth the equalitie of the Trinity in one & the ſame maieſtie, confeſſing one Chriſt, not two, and the ſelfe ſame both God and man; beleeuing in him one perſon, yet acknowledging two ſubſtances, but yet beleeuing one perſon: two ſubſtances, becauſe the word of God is not mutable that it can be turned into fleſh: one perſon, leaſt profeſſing two ſonnes, it may ſeeme to worſhip a quaternitie, and not to adore the Trinitie.

THE VIII. CHAPTER.

BVt it is worth the labour to declare this matter more plainely, more ſubſtantially, more diſtinctly. In God is one ſubſtance and three perſons, in Chriſt be two ſubſtances, but one perſone. In the Trinitie there is an other, and another, but not another and an other thing. In our Sauiour is not an other, and another, but an other and other thing. How is there in the Trinity an other and an other, but not another and an other thing? Marry becauſe there is an other perſon of the

the father, an other of the ſonne, and an other of the holy Ghoſt: But yet not an other and another nature, but one and the ſelfe ſame: How is there in our Sauiour another and another thing, not another and another? becauſe there is another ſubſtance of the diuinitie, and another ſubſtance of the humanitie, but yet the deitie and the humanitie, is not another and another but one and the ſelfe ſame Chriſt, one and the ſelfe ſame ſonne of God, and one and the ſelfe ſame perſon, of the ſelfe ſame Chriſt and ſonne of God. As in a man the body is one thing, and the ſoule is another thing, but yet the body and the ſoule are but one and the ſelfe ſame man. In *Peter* and *Paul* the ſoule is one thing, the body is another thing, and yet the body and the ſoule are not two *Peters*, nor the ſoule is not one *Paul*, and the body an other *Paul*, but one and the ſelfe ſame *Peter*, one and the ſelfe ſame *Paul*, ſubſiſting of a double & diuerſe nature of the body and the ſoule. So therfore in one and the ſelfe ſame Chriſt there are two ſubſtances, but one a diuine ſubſtance, the other humane; the one of God the Father, the other of the Virgin his Mother; the one coeternall and equall to the Father, the other ſubſtantiall to his Mother, yet one and the ſame Chriſt in both ſubſtances. Therfore there is not one Chriſt God, another Chriſt man, not one increated, another created, not one impaſſible, another paſſible, not one equall to the Father, another leſſe then the Father, not one of the Father, another of the mother, but one and

the ſelfe ſame Chriſt God and man, the ſame increated and created, the ſame incommutable and impaſſible, the ſame changed & ſuffered, the ſame equall and inferiour to the Father; The ſame begotten of his Father before all times, the ſame conceaued of his mother in time, perfect God and perfect man: in him as God, is perfect Diuinitie, in him as man is perfect humanitie, perfect humanitie. I ſay becauſe it had both ſoule and body, yet a true body ſuch as our body is, and ſuch as his mothers was, and a ſoule indued with vnderſtanding with mind and reaſon. There is therefore in Chriſt, the Word, the Soule, the Fleſh, but yet all theſe together is one Chriſt, one ſonne of God, our only Sauiour and Redeemer: One I ſay, not by any I know not what corruptible confuſion of the diuinitie and humanitie together, but by a certaine perfect and ſinguler vnitie of perſon: for that coniunction did not chaunge or conuert either into other (which is the proper error of the *Arrians*) but did rather ſo vnite both in one, that as the ſingularity of one & the ſame perſon remayneth alwayes in Chriſt: ſo likewiſe the properties of both natures do for euer continue, ſo that neither God euer beginneth to be a body, nor now at any time ceaſeth to be a body, which thing is alſo more apparant by ſome humane example; for not only in this world, but alſo in the next euery man ſhall cõſiſt of body & ſoule, & yet neuer ſhal either the body de changed into the ſoule, or the ſoule euer conuerted into the body; but as euery

man

man ſhall liue for euer, ſo for euer of neceſſity in each man, the difference of either ſubſtance ſhall continue. So likewiſe in Chriſt each property of either ſubſtance, ſhall continue for euer, ſauing alwaies & reſeruing the vnity of perſon. And when we often name this word *Perſon*, and ſay that the ſonne of God was made man, we muſt take great heed that we ſeeme not to ſay that God the Word the ſecond perſon in Trinitie, tooke vpon him our actions only in imitation, and rather in ſhew and ſhadow and not as perfect and very man practiſed humane conuerſation: as we ſee vſed in Theaters and Stages where one man in a litle time, taketh vpon him many parts, of which notwithſtanding him ſelfe is none, for as often as we countetfeit an other mans actions, we ſo exerciſe his office, that yet we be not thoſe men whoſe actions we take vpon vs; for neither a tragedie player (to vſe prophane examples and ſuch as *Manichees* alledge) when he playeth the Preiſt or King, is therefore a Preiſt or King, for ſo ſoone as the tragedie endeth that perſon alſo which he played forth with ceaſeth: God keepe vs from this horrible and wicked mockerie. Let this madnes be proper to the *Manichees*, which preaching abroade their owne fantaſies, affirme God the ſonne of God, not to haue bene ſubſtantiuely the perſon of man, but to haue fained the ſame by ſuppoſed action and conuerſation. But the Catholicke faith affirmeth, that the word of God was ſo made man, that he tooke vpon him our nature, and the proprieties belon-

belonging to the ſame, not deceitfully and in ſhew but truely and verily, & did ſuch things as belong to man as his owne, and not as one that imitated other mens actions, and was verily that which in life and conuerſation he did ſhew him ſelfe to be, as we our ſelues alſo, in that we ſpeake vnderſtand, and ſubſiſt, do not counterfeit our ſelues to be men, but are verily men. For neither *Paule* and *Iohn* (to ſpeake of them eſpecially for example ſake) were men by imitation, but by ſubſiſtence, neither likewiſe did *Paule* counterfeit the Apoſtle or faine him ſelfe *Paule*, but was in verity an Apoſtle, and was *Paule* by ſubſiſtence. In like manner God the Word by aſſuming and hauing fleſh, in ſpeaking, doing, and ſuffering in fleſh, yet without any corruption of his nature, vouchſafed perfectly to performe this, to witt, not that he ſhould imitate or counterfeit, but exhibite himſelfe a perfect man, not that he ſhould ſeeme or be thought a very man, but ſhould in verity ſo be and ſubſiſt. Therefore as the ſoule ioyned to the fleſh, and yet not turned into the fleſh, doth not imitate a man but is a man, and not a man in ſhew and apparance, but in ſubſtance: ſo God the Word, without any conuerſion of him ſelfe, vniting him ſelfe to man was made man not by confuſion, not by mutation, but by ſubſiſting. Let that oppoſition therfore of a fained and counterfeite perſon vtterly be reiected, in which alwaies one thing is in ſhew, and an other indeed, in which he that doth ought, is neuer the ſame perſon whom he repreſenteth:

for

for God forbid that we ſhould beleeue that God the Word, tooke vpon him the perſon of man after ſuch a deceitfull manner, but rather in this ſort that his ſubſtance remaining incommutable in it ſelfe, and yet taking vpon him the nature of perfect man, was him ſelfe fleſh, was him ſelfe a man, was him ſelfe the perſon of a man, not deceitfully but truely, not in imitation, but in truth and ſubſtance; not finally after that ſort which with action ſhould deſiſt, but after that manner which perfectly in ſubſtance ſhould perſiſt. This vnity therfore of perſon in Chriſt was not framed, and finiſhed after the virgins deliuery, but in her very wombe. For we muſt diligently take heed that we confeſſe Chriſt not onely one, but alſo to haue bene alwaies one, becauſe it is an intollerable blaſphemy to graunt him now to be one and yet contende that once he was not one, but two, that is one after the time of his Baptiſme, but two in the time of his Natiuitie, which great ſacriledge we can not otherwiſe auoide, but by confeſſing that man was vnited to God in vnitie of perſon, not in his Aſcention, not in his Reſurrection, not in his Baptiſme, but in his mothers wombe and immaculate Conception: by reaſon of which vnitie of perſon, both the proprieties of God are indifferently and promiſcually attributed to man, and the proprieties of man aſcribed to God: Hereof cometh that which is written in the ſcripture, that the ſonne of man deſcended from Heauen, and the Lord of Maieſty was Crucified vpon earth. *Ioan.* 6. Her-

6. Herof alſo it proceedeth that we ſay that when our Lords fleſh was made, when our Lords body was framed, that the very word of God was made, the very wiſedome of God was repleniſhed with created knowledge as in the foreſight of God. *His hands and feet are ſaid to be digged: pſal. 2.* From this vnitie of perſon, I ſay it proceedeth by reaſon of like miſtery that when the fleſh of the word of God was borne of his pure and immaculate Mother, we doe moſt Catholickly beleeue, that God him ſelfe the Word was borne of the Virgin, and moſt impiouſly the contrary is maintained: Which being ſo, God forbid that any one ſhould go about to depriue the holy Virgin *Mary* of her priuileges of gods fauour as her eſpeciall glory: For ſhe is by the ſinguler grace of our Lord and God her ſonne, to be confeſſed moſt truely and moſt bleſſedly to haue bene the mother of God, but yet not in ſuch ſorte as impious hereticks may imagine and ſuſpect, who affirme that ſhee is to be reputed in name only and appellation the mother of God, as ſhe forſooth which brought forth that man which afterward became God, as we ſay ſuch a woman is the mother of a Preiſt or Biſhoppe, not becauſe ſhe brought him that then was either Preiſt or Biſhop, but by generating that man which afterward was made a Preiſt or Biſhoppe: not in that maner I ſay, the bleſſed Virgin is to be called the mother of God, but rather becauſe as hath bene ſaid, that moſt holy miſterie was finiſhed in her ſacred wombe, which by reaſon of a ſinguler and

one

one onely vnitie of perſon, as the Word in fleſh is fleſh, ſo man in God is God.

THE IX. CHAPTER.

BVt now what hath already bene ſaid touching the foreſaid hereſies, or concerning the Catholique faith, let vs in few wordes and compendiouſlie for memorie ſake repeate them ouer againe, that thereby with more facilitie they may be vnderſtood and with more ſuretie retained. Accurſed therfore be *Photinus*, not admitting the fulnes of the Trinitie, and affirming our Sauiour Chriſt to haue bene only man. Accurſed be *Appollinaris*, maintaining in Chriſt corruption of changed diuinitie, and bereauing him of the proprietie of perfect humanitie. Accurſed be *Neſtorius*, denying God to haue bene borne of a virgin, teaching Chriſtes two, and ſo abandoning the faith of the Trinitie bringing in a quaternitie. But bleſſed be the Catholique Church, which adoreth one God in perfecte Trinitie, and likewiſe worſhippeth equalitie of Trinitie in one diuinitie: ſo that neither ſingularitie of ſubſtance confoundeth proprietie of perſons, nor diſtinction of Trinitie, ſeparateth vnitie of deitie. Bleſſed I ſay be the Church which beleeueth in Chriſt two true and perfect ſubſtances but one only perſon, ſo that neither diſtinctiō of natures doth deuide the vnity of perſon, nor vnity of perſon doth cōfound the difference of ſubſtances. Bleſſed I ſay be the Church which

which to the end she may confesse Christ alwaies to be and to haue bene one, acknowledgeth man vnited to God, not after our Ladies deliuery, but euen then in his mothers wombe. Blessed I say be the Church which vnderstandeth God made man, not by any conuersion of nature, but by reason and meanes of person, and not that a fained and transitorie person, but substantially subsisting and permanent. Blessed I say be the Church which teacheth that this vnitie of person hath so great force that by reason therof by a mistery strange & ineffable, she ascribeth vnto man the proprieties of God, and attributeth to God the proprieties of man. For by reason of this vnitie of person, she confesseth that man as hee was God, descended from Heauen, and God as he was man, was made vpon earth, suffered & was Crucified. Blessed therfore is that venerable, happie & sacred confession, & cõparable to those supernall praises of the Angells, which glorifieth one Lord God with triple sanctification. For this is the principall reason why the Church teacheth the vnitie of Christ; least otherwise she should exceed the misterie of the Trinitie.

And let this suffice touching this matter spoken by way of digression: hereafter if it please God I will intreate and declare these points more copiously. Now to returne to our former purpose.

THE

THE X. CHAPTER.

WE haue ſaid in the premiſſes that in the Church of God, the error of the maſter is a great tentation to the people, and the more learned he were that erred, ſo much the greater was the tentation: Which we ſhewed firſt by the authority of holy ſcripture, afterward by the examples eccleſiaſticall of thoſe men, which for ſome time reputed and accounted ſound in faith, yet at laſt fell either in ſome other mans error, or elſe coined a new hereſie of their owne: This ſurely is a great matter, profitable to be learned, and neceſſary to be remembred, which once againe we muſt inculcate and make plaine by greater ſtore of examples, that almoſt all Catholickes may know, that with the Church they ought to receiue Doctors, and not with the Doctors to forſake the faith of the Church. But I am of this opinion, that although I could bring forth many to ſhew this kinde of tentation, yet there is almoſt none which can be compared to the tentation of *Origen*, in whom were very many giftes, ſo rare, ſo ſinguler, ſo ſtrange, that in the begining any would haue thought that his opinions might haue bene beleeued of all men. For if life procureth authoritie, he was a man of great induſtrie, of great chaſtitie, patience and labour, if familie or learning, who more noble? being of that houſe, which was honorable for martyrdome, him ſelfe afterward for Chriſt depri-

depriued not of Father only, but also spoiled of all his patrimonie: and so much he profited in the misteries of holy pouerty, that as it is reported, for the confession of Christes name he often indured much affliction. Neither was he only adorned with these giftes, all which afterward serued for tentation, but was indued also with force of witte, so profound, so quicke, so delicate, that he far excelled almost all other whatsoeuer. A man of such wonderful learning and erudition, that there were few thinges in Diuinitie, in humane Philosophie, happily nothing which he had not perfectly attained, who hauing gotten the treasures of the greek tongue, laboured also about the hebrew. And for his eloquence what should I speak of? whose talke was so pleasant, so delectable, so sweet, that in mine opinion, not words, but honie flowed from his mouth. What thinges were so hard to beleeue, which with force of argument he made not plaine? What so difficult to bring to passe, which he made not to seeme easie? But perchace he maintained his assertiõs by arguments only: Nay without question there was neuer any Doctor which vsed more examples of sacred scripture. But yet happely he wrote not much? No man liuing more, yea so much that in mine opinion all his workes are so far from being read ouer, that they can not possiblie all be found, who not to lacke any furtherance to learning, liued also vntill he was passing olde. But yet perchaunce vnfortunate in his schollers: What man euer more happie, hauing trained

trained vp and bene maſter to infinite Doctors, to Preiſtes without number, to Confeſſors and Martyrs. Now who is able to proſecute with words, in what admiration he was with all men? in what glory, in what credite and grace? Who more zealous in religion repaired not to him, from the furtheſt partes of the world? What Chriſtian did not almoſt worſhip him as a Prophet? What Philoſopher did not humour him as a maſter, and how greatly he was reuerenced, not only of priuate men, but alſo of the Empire it ſelfe, hiſtories doe ſpeake, which reporte that he was ſent for of *Alexander* the Emperors Mother, to witt, for his merit of heauenly wiſdome, with the grace and loue whereof he was inflamed. His epiſtles alſo teſtifie the ſame thing, which with authority of a Chriſtian maſter he wrote vnto *Phillip* the Emperor, the firſt Chriſtian amongeſt all the Romane Princes. And if any man vpon our report admitteth not the teſtimonie of a Chriſtian touching his wonderfull knowledge, and learning, at leaſt let him receaue the confeſſion of an heathen Philoſopher. For that impious *Porphirie* ſaith, that himſelfe being but yet as it were a boy, moued with his fame, trauailed vnto *Alexãdria* where he did ſee him being then old, but yet ſuch a one and ſo learned, as he that had attained to the perfection of all knowledge. Day would ſooner faile me, then I could touch though breiflie, thoſe notable gifts which were in that man, all which notwithſtanding pertained not only to the glorie of

Religion, but alſo to the greatnes of the temptation.

For who is he that would willingly haue forſaken a man of ſuch wit, of ſo deepe learning, of ſo rare grace, and would not ſooner haue vſed that ſaying, that he had rather erre with *Origen*, then beleeue aright with others? And what ſhould I ſay more? the matter came to that iſſue, that as the end ſhewed, not an vſuall and common, but a paſſing dangerous tentation of ſo worthy a man, ſo famous a Doctor, ſo notable a Prophet, caried very many from the true and ſound faith of the Church: For this *Origen*, ſo rare and ſinguler a man, abuſing the grace of God, inſolently flattering him ſelfe too much in his owne wit, beleeuing himſelfe more then reaſon would, litle eſteeming the olde ſimplicitie of Chriſtian Religion, preſuming to be wiſer then all other, contemning the traditions of the Church, and the olde Fathers documents, waded ſo far in expounding certaine chapters of the ſcripture after a new facion, vntill he deſerued, that the Church of God ſhould alſo ſay of him. *If there ariſe vp in the middeſt of thee a Prophet*; And a litle after *thou ſhalt not heare* (quoth he) *the Wordes of that Prophet*; And againe *becauſe* (quoth he) *your Lord God doth tempt you Whether you loue him or no.* And ſurely it is not only a tentation, but alſo a great tentation when a man carieth away ſecretly and by litle & litle the Church depending vpon him (admiring his wit, knowledge, eloquence, conuerſation, and grace, nothing

thing ſuſpecting him, nothing fearing him) ſodenlie from the olde Religion to a prophane and new doctrine.

But ſome will ſay that *Origens* bookes be corrupted: I will not gaine ſay it, but rather ſuppoſe it were ſo: for that hath both bene ſaid and written of ſome, not only Catholickes, but alſo Heretickes. But this is now the point we haue to conſider, that although not he, yet the bookes paſſing abrode vnder his name are a great tentation, which ſtuffed with many horrible blaſphemies, are read and vſed, loued, and liked, not as bookes of others, but as his owne workes: ſo that although *Origen* gaue no cauſe of erroneous doctrine, yet his authoritie hath bene the occaſion why the error hath bene liked and followed.

The caſe alſo of *Tertullian* is the very ſame with the former: for as *Origen* is to be thought the beſt among the Greeke Doctors, ſo *Tertullian* without controuerſie, the cheefe of all the Latin. For who was more learned then hee? Who in Diuinity or Humanity more practiſed? for by his great and wonderfull capacitie of wit, he attained to, and imbraced all Philoſophy, all the ſectes of Philoſophers, all their Authors and Patrons, all their learning, all ſortes of hiſtories and ſtudies. And for his wit, was he not ſo excellent, ſo graue, ſo ſharpe, that he almoſt vndertooke the ouerthrow of nothing, which either by quicknes of wit, or waight of reaſon, he cruſhed not in peeces? Now who is able to ſet downe the commendation and

praise which his stile and phrase of speach deserued, which was so fraught (I know not how) with that force of reason, that such as could not be perswaded, were compelled: whose almost so many wordes, so many sentences, so many sences, so many victories. This is well knowne to *Marcion* and *Appelles*, well knowne to *Praxeas*, and *Hermogenes*; The Iewes vnderstand this, the Gentiles haue tried it, the *Gnosticks* haue proued it, and diuers others haue felt it: whose blasphemouse opinions he hath ouerthrowne with his many and great volumes, as it had bene with thunder and lightning.

And yet this man after all this, this *Tertullian* I say, not holding the Catholicke religion, that is the vniuersall and olde faith, being far more eloquent then fortunate, chāging afterward his mind, did at last that which the blessed Confessor *Hilarie* in a certaine place writeth of him. *He discredited* (quoth he) *with his latter error, his probable writings*: and therefore he was also a great tentation in the Church. But hereof I will say no more, only this I add, that by his defending against the precept of *Moises*, for true prophecies the new madnesse of *Montanus* springing vp in the Church, and these mad dreames of a new doctrine of the franticke woman, he deserued that we should also say of him and his writinges. *If a Prophete shall rise vp in the midest of thee*: and straight after, *thou shalt not heare the wordes of that Prophet*. Why so? *Because* (quoth he) *your Lord God doth tempt you*

Whether

whether you loue him or no. We ought therfore euidently to note by these so many, so great and diuers others such waightie examples, and by the law of Deuteronomy most cleerely to vnderstand, that if at any time any ecclesiastical teacher straieth from the faith, that gods prouidence doth suffer that for our triall, whether we loue him or no in our wholle hart, and in our wholle soule.

THE XI. CHAPTER.

WHich being so, he is a true and perfect sincere Catholicke, that loueth Gods truth, that loueth his body the Church, that preferreth nothing before the Religion of God, nothing before the Catholicke faith, not any mans authority, not loue, not will, not eloquence, not Philosophy but contemning all these thinges, setled in faith; stable and permanent, whatsoeuer he knoweth the Catholicke Church vniuersally in old time to haue holden, purposeth with him selfe only to hold and beleeue: and therfore whatsoeuer new doctrine and not before heard of, such a one perceaue to be brought in of some one man, beside or contrarie to the olde Saintes and Doctors, let him know, that not to pertaine to Religion but rather to tentation, for his proofe and triall, especially being instructed with the saying of the Apostle *S. Paule*, for this is that which he writeth in his first epistle to the *Corinthians*. *There must* (quoth he) *be heresies also that they which are approued may*

be made manifeſt amongſt you. As though he ſhould ſay. This is the cauſe why the Authors of hereſies are not ſtraight rooted out by God, that the prooued may be made manifeſt, that is, euery one may appeare how ſtedfaſtly, faithfully, and conſtantly, he loueth the Catholicke faith. And certaine it is, that ſtraight vpon the ſpringing vp of any Nouelty, the waighty corne is diſcerned from the light chaffe: then is that eaſelie ſhaken out of the floare which before lightly remained in the floare, for ſome by and by leape away, others only ſhaken are afraid to periſh, & aſhamed to returne, remaining wounded, halfe dead, halfe aliue, like vnto thoſe which haue drunke ſo much poiſon, as neither killeth, nor digeſteth, neither bringeth death, nor yet permitteth to liue.

Alas the miſerable ſtate of ſuch perſons, with what ſeas of cares, with what ſtormes are they toſſed? for ſometime as the winde drioeth them, they are caried away headlong into error, another time coming againe to themſelues, they are ſhaken and beaten like contrary waues ſtriuing together: ſomtime with raſh preſūption they allow ſuch things, as ſeeme vncertaine, an other time of puſillanimitie they feare thoſe thinges which are certaine, doubtfull which way to take, which way to returne, what to deſire, what to auoide, what to houlde, what to let goe: which miſerie and affliction of a wauering harte and not ſetled, were they wiſe, is the ſalue of Gods mercie towardes them. For this is the reaſon why (being out of the

ſafe

ſafe porte of the Catholique faith) they are ſhaken, toſſed, and almoſt killed with ſtormes and troubles, to the end they ſhould ſtrike downe the ſailes of their proud mind, which they noughtely hoiſed vp to the windes of *noueltyes*, and ſo retire and keepe them ſelues within the moſt ſure port of their calme and good mother, and firſt caſt vp thoſe bitter and turbulent waters of errors, that afterward they may drinke of the flowing riuers of liuelie and runing water. Let them learne to forget well, which well they haue not learned, and thoſe articles which the Church teacheth: and by reaſon are to be attained to, let them in Gods name comprehend, and thoſe which ſurpaſſe reaſon, let them by faith beleeue.

THE XII. CHAPTER.

WHich being ſo, often times calling to minde and remembring the ſelfe ſame things: I cannot ſufficiently maruell at the great madnes of ſome men, at ſo great impietie of a blinded harte: to conclude, at ſo great a licentious deſire to error, that they be not content with the rule of faith once deliuered vs, and receiued from our auncestors, but do euery day ſearch and ſeeke for new doctrine, euer deſirous to add, to change, and to take away ſome thing from religion, as though that were not the doctrine of God, which was once ſufficiently reuealed, but rather mans inſtitution, which cannot but by continuall cor-

rection (or rather corruption) come to perfection: Whereas the diuine ſcriptures crie out: *Doe not tranſlate the bounds which thy fathers haue ſet downe*, and, *do not iudge ouer thy iudge*. And, *the Serpent will bite him that cutteth the hedge*. And that ſaying of the Apoſtles by which all wicked nouelties of all heretickes haue often bene cut in peeces, as it were with a ſpirituall ſword, and alwaies hereafter are. *O Timothie, keepe the depoſitum auoiding the prophane nouelties of voices and oppoſitions of falſly called knowledge, which certaine promiſing, haue erred about the faith.*

And yet for all this, ſome there be ſo ſhameles, ſo impudent, ſo obſtinate, which will not yelde to ſuch force of diuine ſcripture, which be not moued with ſuch waight of reaſon, nor yet ſhaken with ſuch heauenly hammers: to conclude which be not beaten in peeces with ſuch celeſtiall lightning: *Auoide* (quoth he) *the prophane nouelties of voices*. He ſaieth not auoide *antiquities*, he ſaieth not auoide auncientnes, nay rather ſheweth what cōtrariwiſe we ſhould follow. For if nouelty is to be auoided, antiquitie is to be retained: if nouelty be prophane, antiquitie is ſacred, *and oppoſitions* (quoth he) *of falſly called knowledge*. Verily the name of knowledge in the ſchooles of Hereticks is falſe, where ignorance is called knowledge, miſt, reputed cleerenes, and darkenes tearmed by the name of light. *Which certaine* (quoth he) *promiſing haue erred about the faith*. What promiſed they, when they erred about the faith? What elſe, but I know

know not what *new* and vnknowen doctrine? For you may heare some of them say. O ye vnwise and seelie soules which commonly are called Catholickes, come and learne the true faith, which no creature vnderstãdeth besides vs, which hath bene hidden, many hundred of yeeres past, but of late hath bene reuealed and laid open, but learne it priuily, learne it secretly, for it will delight you. And againe when you haue learned it, teach it secretly, that the world may not vnderstand it, that the Church may not know it, for it is graunted to fewe to vnderstand the secret of so great a mistenie. Are not these thincke you the wordes of that harlot, which in the Ptouerbes of *Salomon* calleth vnto her the passengers. *Prou. 9.* *Who is* (quoth he) *most foole amongest you, let him turne vnto me.* And such as be of small iudgement she exhorteth, saying. *Touch willingly secret bread, and drinke sweet water priuily.* What followeth? *But he knoweth not* (quoth he) *how in her company earthly men doe perish*, who be these earthly men? Let the Apostle declare: *Those* (quoth he) *which haue erred about the faith.*

But it is worth the labour more diligently to examine the Apostle his whole Chapter. *O Timothie* (quoth he) *keepe the depositum auoiding prophane nouelties of voices.* This exclamation O, both sheweth foresight, and also argueth charitie: for he foresawe certaine errors, which before hand he was sory for: Who at this day hath the place of *Timothy*? but either the whole Church, or especially the wholle

wholle body of Prelates, who ought themſelues to haue the wholle knowledge of diuine religion, and alſo to inſtruct others, what is ment by *keepe the depoſitum*. Keepe it quoth he for feare of theeues, for daunger of enimies, leaſt when men be aſleepe they ouer-ſow cockel amongſt the whear, which the ſonne of man hath ſowed in his feild. *Keepe* (quoth he) *the depoſitum*. What is ment by this *depoſitum*: that is, that which is committed to thee, not that which is inuented of thee: that which thou haſt receaued, not that which thou haſt deuiſed: a thing not of wit, but of learning: not of priuate vſurpation, but of publicke tradition: a thing brought to thee: not brought forth of thee: wherin thou muſt not be an Author, but a keeper: not a beginner, but a folower: not a leader, but a commer after: *Keepe the depoſitum*. Preſerue the talent of the Catholicke faith pure and ſincere, that which is committed to thee, let that remaine with thee, and that deliuer vnto the people. Thou haſt receiued gold, render then gold, I will not haue one thing for another. Doe not for gold giue me either impudently leade, or craftily braſſe, I will not the ſhew, but the very nature of golde it ſelfe. O *Timothie*, O Preiſt, O Teacher, O Doctor, if Gods gift hath made thee meete and ſuffi-ient for thy wit, exerciſe and learning, ſhew thy ſelfe *Beſeelel*, that diuine workeman in building of the ſpirituall tabernacle, ingraue thoſe pretious ſt-nes of Gods religion, faithfully ſet them, wiſely adorne them, put vpon them brightnes,

giue

giue them grace, giue them bewtie. That which men before beleeued obſcurely, let them by thy expoſition vnderſtand more cleerly. Let poſteritie reioice for comming to the knowledge of that by thy meãs, which antiquity without that knowledge had in veneration. Yet for all this, in ſuch ſort deliuer what thou haſt learned, that albeit thou teacheſt newly, and after a new manner, yet thou neuer preach a *new religion*, and deliuer *a new faith*.

THE XIII. CHAPTER.

BVt peraduenture ſome will ſay, ſhall we then haue no increaſe of religion in the Church of Chriſt? no growing on, no proceeding forward? To which I anſwere and ſay. Let vs a Gods name haue the greateſt and moſt that may be. For who is either ſo enuious to men, or hatefull to God, who would labour to ſtop or hinder that? but yet in ſuch ſort and with this prouiſo, that it may appeare to be truely an increaſe in faith, and not to proue to be a *change* in religion, for this is the nature of ſuch things as increaſe, that in themſelues they become and grow greater. And this is the nature of a *change* and mutation, that ſome thing be turned from one thing which it was, to an other which it was not: Conuenient it is and very neceſſary, that the vnderſtanding, knowledge, and wiſedome, aſwell of euery man in particuler, as of all in common: as well of one alone, as of the

the wholle Church in generall, of all ages in times paſt, ſhould aboundantly increaſe and go forward, but yet for all that, onely in his owne kinde and nature, that is in the ſame faith, in the ſame ſence, in the ſame ſentence. In this caſe let the religion of our ſoule imitate the nature of our bodies, which although with proces of time they paſſe ouer many yeeres, yet they remaine the ſame that they were.

There is great difference betwixt floriſhing youth, and withered age, yet the ſelfe ſame men become olde which before were yong; ſo that although the ſtate and condition of one and the ſelfe ſame man be altered, yet one very nature and perſon, doth ſtill remaine. The limmes and members of infants be ſmall, of young men great, yet not diuers but the very ſame. So many iointes as young children haue, ſo many haue they when they be men, and if any partes there be, which with increaſe of yeeres ſpring forth, thoſe before by nature were in man virtually planted, ſo that no new thing comes forth in olde men, which before were not contained in them being yet children. Wherfore there can be no doubt, but that this is the due and right order of growing, the moſt naturall and goodlieſt way of increaſing, only to haue in olde yeeres, thoſe members, thoſe partes and iointes, which the wiſedome of our Creator before framed when we were yet but litle ones: And therfore if a man be afterward changed into ſome other ſhape or likenes then his nature require,

require, or if the number of his members be more or leſſe then nature preſcribeth, then of neceſſitie the wholle body muſt either periſhe, or become monſtrouſe, or at leaſt remaine lame and maimed. In like māner Chriſtian religion muſt follow theſe rules of increaſing and growing, to wit, that with yeeres it waxe more ſound, with time become more ample, with continuance be more exalted, yet remaine pure & incorrupt, & continue full & perfect with each of his partes, and as it were with all his members and proper ſences: And furthermore that it admit no change or mutation, ſuſtaine no loſſe of his proprietie, no varietie or mutabilitie in definition: for example ſake.

Our forefathers in olde time in the ſpirituall feilde of the Church, ſowed the wheaten ſeede of true faith and religion, it were now very iniurious and vnreaſonable, that we their poſteritie in ſteed of perfect and true wheate, ſhould reape the falſe error of cockle: And contrariwiſe it is reaſon and very conuenient, that the beginning & ending not diſagreeing with it ſelfe, we ſhould of the increaſe of wheaten ſeed, reape the fruit of wheaten religion, ſo that when with tract of time, any of thoſe firſt ſeedes beginne to budde and come forth, let them be tilled and trimmed, yet without changing ought of the propriety of the corne ſpringing vp: & albeit faſhiō, ſhape & diſtinctiō, be added & put to, yet muſt the nature of each kinde remaine & abide. For God forbid that thoſe roſie plātes of the Catholike doctrine, ſhould be chāged into

into thistles and thornes, God forbid I say, that in this spirituall paradise, of the slippes of Cinamon and Balsme, should sodenly grow vp darnel and poison. Therefore what soeuer hath by the grace of God and our Fathers faith beene sowen in this Church, reason it is that the same be cultiuated and maintained by the industry of the children: meete that it florish and waxe ripe, conuenient it grow and come to perfection: for lawfull it is that those auncient articles of heauenly philosophie, should be trimmed, smoothed, and polished: but vnlawful it is that they should be changed, mangled and maimed. And albeit they receaue perspicuitie, light, and distinction, yet of necessitie must they retaine their fulnes, soundnes, and proprietie. For if once this licentiousnes of wicked fraud be admitted, I tremble to speake what daunger is like to ensue of rasing and abandoning religion: for if we take away any parte of the Catholicke faith, straight waies other partes, and after that other, and againe other, and that as it were of custome and by law shall be abandoned. And what followeth when euery parte by litle and litle is abolished, but that in conclusion the wholle corps of religion at one blow be refused and reiected. And contrariwise if new thinges and olde, forraine and domesticall, prophane and sacred, begin once to be confounded together, then must needes this custome generally follow, that nothing hereafter remaine in the Church vntouched, nothing without corruption, nothing sound, nothing

nothing pure, nothing sincere, and so where before was the sacred schoole of chaste and immaculate truth, there shall be a very brothel house of wicked and filthy errors.

But God of his goodnes deliuer his seruantes from such minds, and let the impious rather, and graceiesse, follow that furious and madd proceeding. For the Church of Christ is a carefull and diligent keeper of religion committed to her charge, she neuer changeth or altereth in it any thing, she diminisheth nothing, nothing she addeth: What is necessary she looseth not, what is superfluous she forceth not, her owne she maintaineth, not her owne shee vsurpeth not, but with all industrie laboureth only about this one thing, that is, by faithfull and prudent handling of our forefathers doinges, what by them in times past was well entered and begone, she polisheth: what thē was well polished and declared, she confirmeth: what then was confirmed and defined, she retaineth. To conclude what hath she els endeuoured by the decrees of Councels but that, that doctrine which before was simplie credited, the same afterward should be more diligently beleeued: that religion which before was taught more slowly, the same afterward should be preached more instantly: That faith which before was more securely reuerenced, the same afterward should more carefully be practised. This I say alwaies and nothing els, hath the Church prouoked with the nouelties of Heretickes set downe by the decrees of her

her Councells, to wit onely to confirme that to posteritie by writing (comprehending a great summe of things in few wordes, and often times for more easie vnderstanding to an olde article of faith. giuing a new name) which before by tradition she had receaued of her forefathers.

THE XIV. CHAPTER.

BVt to returne to the Apostle. *O Timothy* (quoth he) *keepe the depositum auoiding prophane nouelties of voices. 1. Cor. 5.* Auoyde (quoth he) as a viper, as a scorpian, as a basilicke, least they infecte thee, not only by touching, but also with their very eies and breath, what is ment by *Auoide*? that is, not so much as to eate with any such. What importeth this (*Auoide*?) if any man (quoth he) *come vnto you and bring* not *this doctrine*, what doctrine but the Catholicke and vniuersall, and that which with sound tradition of the truth, hath continued one and the selfe same, through all successions of times, and that which shall continue to the worlds ende. What then? *Receaue him not* (quoth he) *into the house, nor say God saue you, for he that saieth vnto him God saue you, communicateth with his Wicked Workes. 2. Ioan. 7. Prophane nouelties of voices.* (quoth he) what is (*Prophane.*) Those which haue no holines in them, no iote of religion, wholie vnknowne to the Church which is the temple of God. *Prophane nouelties of voices*, quoth he (*of voices*) that is, nouelties of opinions, nouelties of

ſenſes, contrarie to our forefathers faith, contrary to antiquitie, which if we admit and receaue, of neceſſity the faith of our bleſſed auncestors, either all, or a great parte of it, muſt be ouerthrowne, the faithfull people of all ages and times, all holy Saintes, all chaſt, all continent, all virgins, all widowes, all Clearkes, all Deacons, all Preiſtes: ſo manie thouſands of Confeſſors, ſo many bands of Martyrs, ſo many famous and great cities, and common wealthes, ſo many Ilandes, Prouinces, Kings, countries, kingdomes, nations, to conclude almoſt the whole worlde incorporated by the Catholicke faith to Chriſt their heade, muſt needes be ſaied, ſo many hundreds of yeeres to haue bene ignorant, to haue erred, to haue blaſphemed, to haue beleeued they know not what. *Auoide* (quoth he) *Prophane nouelties of voices*, to receiue which, which to follow, neuer was the cuſtome of Catholickes, but alwaies the properties of heretickes.

And to ſay truth, what hereſie hath euer peeped forth but vnder the name of ſome certaine man, in ſome certaine place, and at ſome certaine time. Who euer ſet abroche any hereſie, who firſt deuided not him ſelfe from the conſent of the vniuerſallitie & antiquitie of the Catholike Church; which to be true, examples do plainly proue. For who euer before that prophane *Pelagius* preſumed ſo much of mans free will, that he thought not the grace of God neceſſarie to euery particuler good acte? Who euer before his monſtrous diſciple *Ce-*

Iestius, denied all mankind to be tied and bound with the sinne of *Adams* preuarication? Who euer before sacrilegious *Arius*, durst teare in peeces the Vnitie of Trinitie? Who euer before wicked *Sabellius*, attempted to confound the Trinity of Vnitie? Who euer before cruell *Nouatian*, affirmed God to be so mercileſſe, that he had rather the death of a sinner, then he should retur e and liue? Who euer before *Simon Magus* punished by Apostolicall censure, from whom that olde sinke of filthines came by continuall and secrete succession vnto *Priscillian* that was the last) durst euer affirme, that God our Creator was the Author of euel, that is, the Author of our wickednes, impieties, and horrible crime; becaule God (as he saied) so made mans nature, that by a certaine proper motion and impulse of an inforced will, it can doe nothing elle but sinne, desire nothing elle but to offend, becauſe being prouoked and inflamed with the furious rage of all vices, it is with an insatiable desire caried away headlong into the pit & sincke of all filthines?

Such examples are infinite, which for breuitie sake I omit, by all which notwithstanding it appeareth plainly and cleerely, that it is an vsuall and common thing in all Hereſies, to take great pleasure in prophane noueltie, to loathe the decrees of our forefathers, and so to fall from the faith, by appoſing the falſe and counterfeit name of knowledge and learning: contrariwise this is proper to all Catholickes to keepe that faith which the holy

Fathers

Fathers haue left and committed to their charge, to condemne Prophane nouelties, and as the Apoſtle hath already ſaid, and againe doth ſay. *If any man ſhall preach otherwiſe then that which is receaued, to accurſe him.*

THE XV. CHAPTER.

HEre happilie ſome man may demand, whether heretickes alſo do vſe the teſtimonie of holy ſcripture. To which I ſay that they doe, and that very earneſtly, for a man may behold them ranging and courſing in euery parte of the Bible, in *Moyſes*, in the Kinges, in the *Pſalmes* in the Apoſtles, in the *Ghoſpels*, in the Prophets: For whether they be amongſt their owne bretheren, or with ſtrangers, whether in priuate or in publike, whether in talking or in writing, whether in the houſe a feaſting or abrode or in walking, they almoſt neuer alleadge any thing of their owne, which they do not pretend to ſhadowe with the wordes of ſacred ſcripture. Read the pamphlets of *Paulus Samoſatenus* of *Priſcilian*, *Eunomius*, *Iouinian* and the reſt of ſuch like peſtilent Heretickes, and you ſhall find through all their workes, an huge heape of examples, all moſt no page omitted, which is not coloured and painted with the ſayings of the new and olde teſtament. But the more cloſely they lurke vnder the ſhadow of Gods lawe, the more carefullie are they to be feared, the more narrowlie to be watched, for they knowe full,

well that their ſtinking and vnſauorie drugges, be not likelie almoſt to pleaſe any, if ſimplie and nakedlie they be ſet forth: and therfore they do temper them as it were, with the ſweete powder of Gods word, that he which quicklie would haue contemned mans erronious inuention, dare not ſo readilie reiecte Gods diuine ſcripture: wherein they are like to thoſe, which minding to miniſter bitter potions to yonge children, do firſt annoint the brimmes of the cuppe with honie, that therby vnwarie youth feeling the ſweetnes, may nothing feare the bitter confection. This deuile alſo practiſe they, which vpon noughtie herbes and hurtfull ioyces, write the names of good & wholſome medicines, wherby almoſt no man reading the good ſuperſcription, any thing ſuſpecteth the lurking poyſon.

The ſelf ſame thing likewiſe our Sauiour crieth out to all Chriſtians. *Math. 7. Take yee heed of falſe Prophets, which come to you in sheepes cloathing, but inwardly are rauening Wolues.* What is ment elſe by ſheepes clothing, but the ſayings of the Prophetes and Apoſtles, which they with ſheepelike ſinceritie, did weare like certaine fleeces for that immaculate Lambe, which, taketh away the ſinnes of the world? And what is to be vnderſtood by rauening wolues, but the cruell and dogged opinions of hereticks, which alwaies trouble the ſheepfoldes of the Church, and by all meanes poſſible teare in peeces the flocke of Chriſt. But to the end they may more craftly ſet vpon the ſheepe

of

of Christ mistrusting nothing, remaining still cruel beastes, they put off their woluish weede, and shroude themselues with the wordes of scripture, as it were with certaine fleeces, whereby it happeneth, that when the seelie sheepe feele the soft woll, they litle feare their sharpe teeth: But what saieth our Sauiour. *By their fruites you shall knowe them.* That is when they beginne not only to vtter those wordes, but also to expound them, not only to cast them forth, but also to interpret them, then doth that bitternes breake forth, then is that sharpenes espied, then is that madnes perceaued, then is that fresh and new poison belched out, then are prophane nouelties set abroch, then may you see straight way the hedge cut in two, the olde Fathers bounds remoued, the Catholike doctrine shaken, and the Churches faith torne in peeces. Such were they whom the Apostle sharplie reprehendeth in the 2. Epistle to the Corinthians, *2. Cor. 11. For such false Apostles* (quoth he) *are crafty workers, transfiguring them selues into the Apostles of Christ*. What is transfiguring themselues into the Apostles of Christ? But this. The Apostles alleadged the examples of scripture, and they likewise cited them. The Apostles cited the authoritie of the Psalmes, and they likewise vsed it. The Apostles vsed the sayings of the Prophets, and they in like manner brought them forth. But when that scripture which was alike alleadged, alike cited, alike brought forth, was not alike and in one sence expounded, then were discerned the

simple from the craftie, the sincere from the counterfeit, the right and good from the froward and peruerse: and to conclude true Apostles from those false Apostataes. And no maruell (quoth S. Paul) *For Sathan him selfe transfigureth him selfe into an Angell of light: it is no great matter therfore if his ministers be transfigured as the ministers of Iustice.* Wherfore according to Saint Paul, whensoeuer either false Apostles, or false Prophets, or false Doctors, doe bring forth the wordes of holy scripture, by which they would according to their noughty interpretatio confirme their error, there is no doubt but that they folow the crafty sleight of their maister, which surely he would neuer haue inuented, but that he knoweth very well, that there is no readier way to deceaue the people, then where the bringing in of wicked error is intended, that there the authority of the word of God should be pretended.

But some will say, how proue you that the Deuill vseth to alledge scripture? Such as doubt therof let them read the Gospell where it is written. *Then the Deuill tooke him vp* (that is our Lord and Sauiour) *and set him vpon the pinnacle of the Temple, and said vnto him, if thou be the sonne of God cast thy selfe downe, for it is written that he will giue his Angels charge of thee that they may keepe thee in all thy waies, in their handes shall they hold thee vp, least perhaps thou knock thy foote against a stone. Mat. 4.* How will he thinke you handle seely poore soules? Which so setteth vpon the Lord of maiesty with

with the authoritie of ſcripture? *If thou be* (quoth he) *the ſonne of God, caſt thy ſelfe downe.* Why ſo? *For it is written* (quoth he.) We haue diligently to waigh the doctrine of this place, and to keepe it in mind, that by ſo notable an example of the ſcripture, we make no ſcruple or doubt when we ſee any alleadge ſome place of the Apoſtles, or Prophetes, againſt the Catholicke faith, but that by his mouth the deuill himſelfe doth ſpeake. For as at that time the head ſpake vnto the head, ſo now the members do talke vnto the members, that is the members of the Deuill, to the members of Chriſt, the faithleſſe, to the faithful, the irreligious, to the religious, to conclude Heretikes, to Catholikes. But what I pray ſaith the Deuil? *If thou be the ſonne of God* (quoth he) *caſt thy ſelfe downe*. That is to ſay: Deſireſt thou to be the ſonne of God, and to enioy the inheritãce of the kingdome of Heauen, *Caſt thy ſelfe downe*, that is Caſt thy ſelfe downe from this doctrine and tradition of this high and loftie Church, which is reputed to be the Temple of God. And if any one demaund of theſe Hereticks, perſwading them ſuch thinges, how do you proue and conuince me, that I ought to forſake the olde and vniuerſall faith of the Catholicke Church? Straight waies is ready at hand: *For it is written*, and forthwith he will alleadge you a thouſand teſtimonies, a thouſand examples, a thouſand authorities out of the law, out of the Pſalmes, out of the Apoſtles, out of the Prophets, by which expounded after a new and wicked fa-

ſhion, he would throw headlong the vnfortunate ſoules from the tower of the Catholicke Church, into the deepe dungeon of wicked hereſie. Now with theſe ſweete promiſes which followe, Heretickes do wonderfully deceaue ſimple men. For they dare promiſe and teach, that in their Church, that is, in the conuenticle of their communion, is to be found a great and ſpeciall, yea and a certaine perſonall grace of God: So that whoſoeuer be one of their crew, they ſhall ſtraight waies without any labour, without any ſtudy, without any induſtrie, yea although they neuer ſeeke, nor craue, nor knocke, haue ſuch ſpeciall diſpenſation, that they ſhall be caried vp with the handes of Angells, that is preſerued by Angelicall protection: that they neuer hurt their foote againſt a ſtone, that is, that they neuer can be ſcandalized.

But ſome man will ſay, if the Deuill and his Diſciples, wherof ſome be falſe Apoſtles, falſe Prophetes, and falſe teachers, and all perfecte Heretickes, doe vſe the ſcriptures, cite their ſayinges, bring forth their promiſes, what ſhall Catholike men do? How ſhall the Children of the Church behaue them ſelues? How ſhall they in the holy ſcriptures, diſcerne truth from falſehoode? To which I anſwere, that they muſt haue great care (as in the beginning of this Treatiſe I ſaid holy and learned men taught me) that they interpret the diuine and canonicall ſcripture, according to tradition of the vniuerſall Church, according to the rules of the Catholike doctrine: in which likewiſe

wise they must of necessitie follow, *vniuersalitie, antiquitie*, and *consent*, of the Catholicke and Apostolicke Church. And therefore if at any time a parte rebell against the wholle, *Nouelti*e against *Antiquitie*, the dissention of one or a few (caried away with error) against the consent of all, or the farre greater parte of Catholickes, in that case let them preferre the integritie of vniuersalitie, before the corruption of a parte: And in vniuersalitie, let them also prefer the religion of *antiquitie*, before prophane *nouelti*e, and againe in *antiquitie*, let them preferre before the temerity of one, or few, the decrees of a *Generall Counsell* if any be, or if no such be founde, let them take that which is next hand, that is to followe the opinions of many and great learned Doctors agreeing together: which faithfully, soberly, diligently, obserued and kept, by Gods grace wee shall without any great difficultie, finde out the errors of new vpstarte Heretickes.

THE XVI. CHAPTER.

HEre I perceaue by order it followeth, to shew by examples, how the prophane nouelties of heretikes, are by bringing forth and conferring together the old Doctors opinios agreeing together, to be found out and condemned, which auncient *consent* of holy Fathers is not so carefullie and diligently to be sought for and followed in euery small question of the scripture, but only

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and especially in the Rule of faith, neither yet alwaies, nor all heresies are after this sorte to be impugned, but only such as be *new* and vpstart, to wit, at their first springing vp, and before they haue slette with lacke of time) falsified the Rules of the auncient faith, and before the poison spreding far abroad, goeth about to corrupte the Fathers workes: But those heresies which haue alreadie got ground, and be of some continuance, are not this way to be delt with all, because by long tracte of time they haue had oportunity to steale truth. And therfore such kinde of prophane schismes an heresies, which be of longer standing, we must not otherwise conuince, but either only, if need be, by the authoritie of the scriptures, or else to auoide and detest them, being already conuicted and condemned in olde time by *Generall Councells* of Catholicke Preistes: Therfore so soone as any infectious error beginneth to breake forth, and for her defence to steale certaine words of holy scripture, and craftely and fraudulently to expound them, straight wayes for the right vnderstanding therof the Fathers opinions are to be gathered together, by which let any what soeuer *new*, and therfore prophane doctrine growing vp, with out all delay be detected and speedely condemned. But those Fathers opinions only are to be conferred together, which with holines, wisedome, and constancie, liued, taught, and continued in the faith, and Communion of the Catholicke Church, and finally deserued to die in Christ

or happily for Christ to be martired.

Whom notwithstanding we are to beleeue with this condition, that whatsoeuer either all, or the greater parte with one mind, plainly, commonly, constantly, as it were a Councell of Doctors agreeing together haue decreed and set downe, receauing it from their ancestors, holding it for their time, and deliuering it to their posteritie, let that be had and accounted for vndoubted, for certaine and firme truth. And whatsoeuer any, although holy and learned, although a Bishop, although a Confessor, and Martir hath holden otherwise then all, or against all, let that be put aside from the authoritie of the common, publicke, and generall faith, and reputed amongst his owne proper, priuate, and secrete opinions, least with great daunger of eternall saluation, we doe according to the custome of sacrilegious Heretickes and Schismatickes, forsake the trueth of the vniuersall faith, and follow the *nouell* error of one man; The holy and Catholicke minde of which blessed Fathers, least any man thinke that he may rashly contemne, the Apostle saieth in his first Epistle to the Corinthians. 1. Cor. 12. *And some verely hath God set in his Church, first Apostles*, of which him selfe was one: Secondly *Prophetes*, as *Agabus* was, of whom we reade in the Actes. *Cap. 11.* Thirdly *Doctors*, which now are called *Tractators*, whom also this Apostle some time nameth Prophetes (because their office was to expound and declare to the people the misteries of the Propheres) these therfore

fore disposed and placed by God at diuers times and sundry places, agreeing and consenting all in one mind in Christ, touching the vnderstanding of the Catholicke faith whosoeuer contemneth, doth not contemne man, but God.

And that we disagree not by any meanes from the perfect and true vnitie of those Fathers, the same Apostle doth earnestly beseeche all Christians, saying: *I beseech you brethren that you say all one thing, and that there bee no schismes among you, but that you be perfecte in one sence, and in one knowledge* 1. *Cor.* 1. And if any man separate him selfe from the communion of their opinion, let him heare that saying of the same Apostle: *He is not the God of dissention, but of peace.* 1. *Cor.* 14. that is, not of him that leaueth *consent* and *vnitie*, but of them that remaine in peace and agreement: *As I doe* (quoth he) *teach in all the Churches of the Saintes*, that is of Catholickes, which therefore be holy, because they continue in the communion of the faith: and least happily any one should contemne others and proudly require only to be heard, only to be beleeued, straitafter he saieth. *What hath the word of God* (quoth he) *proceeded from you, or hath it only come to you?* And least this might be taken as spoken slightlie, he addeth. *If any* (quoth he) *seemeth a Prophet or spirituall*, that is a master in spirituall matters, let him be a zealous louer of *vnitie* and peace, in such wise that he neither preferre his owne opinion before the iudgement of others, neither leaue or forsake the sence and com-

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mon consent of all men. *The Commaundements of which thinges, he that is* (quoth he) *ignorant of*: that is, he that learneth not those thinges which he yet knoweth not, or contemneth those which hee knoweth, *he shall not be knowen*, that is, he shall be thought vnworthie, whom amongest such, as be vnited in faith and equall in humilitie, God should regard and looke vpon: a greater euill then which I doubt whether any man can inuent or deuise, which yet notwithstanding (according to the Apostles commination) we see to haue fallen vpon *Iulian* the *Pelagian*, who either contemned to be ioined in opinion with his felowes, or else presumed to separate him selfe from their societie and communion.

But now it is time to bring forth the example which we promised: how and after what sort the iudgement and opinions of holy Fathers were gathered together, that according to them by the decree and authority of a Councell, the rule of faith might be set downe: which to the end that I may more commodiously do, I will here make an end of this *Communitatorie*, and so take another beginning for declaring of those thinges which do follow and ensew.

A RE-

A RECAPITVLATION OF all that hath bene ſaid in the former two bookes.

WHich being ſo, it is now time that in the end of this ſecond booke, we recapitulate and touch in few words the Summe of al that which in theſe two *Commonitorie* bookes hath bene ſpoken. We ſaied in the premiſſes, that this alwaies hath bene, and at this day is the cuſtome of Catholickes, to try and examine true faith two manner of waies. Firſt by the authoritie of the diuine ſcripture: ſecondly by the tradition of the Catholike Church, not becauſe the Canonicall ſcripture is not of it ſelfe ſufficient for all thinges, but becauſe verie many expounding Gods word at their owne pleaſure, doe thereby bring forth and hatch vp diuers opinions and errors. And for that cauſe it is neceſſarie, that the interpretation of the diuine ſcripture, be directed according to the one onely rule of the Churches vnderſtanding: eſpecially in thoſe queſtions vpon which the foundation of the whole Catholicke Religion doth depend. Likewiſe we ſaid, that in the Church we had to conſider, the *conſens* both of *vniuerſalitie* and *antiquitie*, ſo that we be neither caried a way from ſound vnitie to ſchiſme, nor yet caſt headlong from *antiquitie* of religion, into the daungerous gulfe of hereticall

nouel-

Nouelties. We laid alſo, that in *antiquity*, we had diligently to obſerue and ſeriouſly to conſider two thinges, vnto which all thoſe that will not be hereticks, muſt of neceſſitie ſtand. The firſt is, that which hath in ould time bene determined by all the Biſhopes of the Catholike Church by authority of a *Generall Councell*. The ſecond is, that if any new queſtion did ariſe, in which the determination of a Councell were not to be found, that then we ought to haue recourſe to the ſayings of the holy Fathers, but yet of theſe only, who in their time and place, were probable maſters, being ſuch as liued and died in the vnitie of the Communion and faith. And whatſoeuer we knew that they beleeued and taught with *one mind* and *conſent*, to iudge and take that without all ſcruple, to bee the true and Catholicke Religion of the Church.

And leaſt any man might thinke that we ſaied this rather of preſumption, then of any authoritie of the Church, we gaue an example of the holy Councell holden almoſt three yeeres ſithence at *Epheſus* a Citie in *Aſia*, in the time of the right honorable Conſuls *Baſſus* and *Antiochus*, in which, diſputation was had of conſtituting and ſetting downe Rules of faith: and leaſt there might by chance ſome prophane *Nouelti*e creep in, as happened at that perfidious meeting in *Ariminum*, this was reputed and thought the moſt Catholicke, holy, and beſt courſe to be taken, by the iudgement of all the Biſhops there preſent, which were

almoſt

almoſt two hundred in number: that the opinions of theſe Fathers ſhould be brought forth, of whom it was certaine that ſome of them had bene Martirs, diuerſe Confeſſors, and all to haue liued and died Catholicke Preiſts, that by their authoritie, *conſent* & verdict, the old religion might be rightlie and ſolemnelie confirmed, and blaſphemous prophane *nouelties* condemned. Which being ſo doneworthely and laſtly, *Neſtorius* was iudged to haue taught contrary to the old Catholicke Religion, and bleſſed *Cirill* to haue maintained holy & ſacred antiquity. And to the end nothing might be wãting which procureth credite, we put downe alſo the names and number of theſe Fathers (although not remembring their order) according to whoſe conſent and vniforme doctrine, both the textes of holy ſcripture were expounded, and the rule of Gods word eſtabliſhed.

Neither will it here be ſuperfluous for memorie ſake, to repeate them all once againe. Theſe then bee the names of them, whoſe works were cited in that Councell, either as iudges, or elſe as witneſſes. *S. Peter* Biſhop of *Alexandria*, a moſt excellent Doctor and bleſſed Martir. *S. Athanaſius* Biſhop of the ſame ſea, a moſt faithfull teacher and famous Confeſſor. *S. Theophilus* Biſhop alſo of the ſame Citie, a notable man for faith, life and learning; next after whom ſucceeded venerable *Cirill*, who at this preſent doth honour the Church of *Alexandria*. And that no man happelie ſhould ſuſpecte that this was the doctrine of one

Citie

Citie or of one Prouince, to the former there were adioined those two lightes of *Caperdocia*, *S. Gregory* Bishoppe and Confessor of *Nazianzene*, and *S. Basil* Bishope and Confessor of *Cesarea*, and also another *S. Gregory Nissen*, worthy for his merite of faith, conuersation, integritie, and wisedome, of such a brother as *Basill* was. And for proofe that not onely the Greeke and Easte Church, but also the Latin, and Weast, were alwaies of the same opinion, the letters of *S. Felix* Martyr and *S. Iulie*, both Bishops of Rome, which they wrote vnto certaine men, were there read. And that not onely the head of the world, but also the other partes should giue testimonie in the iudgement, from the South they had blessed *S. Cipriã*, from the North *S. Ambrose* Bishop of Millan.

These then be the holy Fathers agreeing with that sacred number of the tenne Commaundements, which were alleadged in the Councell of *Ephesus*, as Masters, Councellors, Witnesses, and Iudges, whose doctrine the blessed *Synod* holding, following whose counsaile, beleeuing whose testimonie, obeying whose iudgement, without spite, without presumption, and without fauour, pronounced and gaue sentence concerning the Rules of faith. And albeit a farre greater number of Fathers might haue bene set downe, yet was it not necessarie, because it was not requisite that time should be spent with multitude of witnesses: and further no man doubted but that those tenne did litle differ in opinion from all the rest of their

fellow Biſhopes. After all this we lett downe the worthy ſentence of *Cirill*, which is to be found in the Eccleſiaſticall actes of that Councel. For when the Epiſtle of *Capreolus* Biſhop of *Carthage* was reade, who intended nothing elſe, nothing elſe deſired, but that *Noueltie* might be ouerthrowen, and *Antiquitie* defended, Biſhope *Cirill* ſpake and gaue his definition in this ſort, for I haue thought good not to omit it here: theſe then be his words in the end of the actes of that Councelll. *And this Epiſtle* (quoth he) *of the venerable and Religious man Capreolus Biſhope of Carthage, ſhall be adioyned to the faith of the Councels actes, whoſe opinion is plaine and perſpicuous, for he deſireth that the doctrine of the* olde *faith, may be confirmed, and* new *opinions ſuperfluouſly inuented, and impiouſly ſpread abrode, may be reproued and condemned.* To which all the Biſhopes with one conſent cried out. This we ſpake all, this we teach all, this we deſire all: what I beſeech you ſaied they all? what deſired they all? ſurely nothing elſe but that which was of *olde* time deliuered, might be ſtill retained: and that which was *newlie* inuented, might ſpeedelie be reiected.

After all which we maruailed at, & highly commended the great humilitie and holines of that Councelll, in which were ſo many Biſhopes, the greater part of whom were almoſt *Metropolitanes*, of ſuch eruditi on, of ſuch learning, that they were almoſt all ſufficient to haue diſputed of matters of faith. Which great aſſemblie and meeting together, although it might in ſome mans opinion

haue

haue imboldened them to presume and determine somwhat themselues, yet they deliuered nothing, presumed nothing, arrogated nothing to themselues, but before all thinges, they were very carefull not to leaue any thing to posteritie, which before they had not receiued of their forefathers: not thinking it sufficient to dispose well of the businesse then present, but also to leaue an example to their posterity, how they in like manner should reuerence the religion of sacred *Antiquitie*, and vterly condemne the inuentions of prophane *Nouelties*. We inuaighed also against the wicked presumption of *Nestorius*, who boasted that he was the first and the only man which vnderstood the scriptures, and that all others which before his daies preached and taught, all that interpreted and expounded the word of God, were ignorant and vnskilfull, that is, all Preistes, all Confessors and Martirs, of whom some had expounded Gods lawe, others allowed and beleeued them. To conclude he maintained that the Church both now did erre, and alwaies had erred, because, as he thought, it had and did follow vnlearned and erronious Doctors: All which albeit they were abundantly sufficient for the ouerturning and extinguishing of all prophane nouelties, yet least that ought should in such plentie of proofes be wanting, we added for a conclusion a double authoritie of the Sea Apostolique, the one of holy *Pope Xistus*, which venerable father now honoureth the Church of Rome, the other of *Pope Celestinus* of

blessed memorie his predecessor, which I haue thought good also here to sett downe.

Pope Xistus then in his Epistle which he wrote to the Bishop of *Antioch* touching the cause of *Nestorius*, saieth thus. *Therefore* (quoth he) *because*, as the Apostle saieth, *the faith is one which euidently hath obtained to be so called, let vs beleeue, and such thinges as are to bee holden, let vs beleeue.* Afterward he prosecuteth and explicateth what those things be which are to be beleeued, what they be which are to be kept, saying thus: *Nothing* (quoth he) *is further lawfull for* Noueltie, *because it is conuenient that nothing be added to* Antiquitie. *The faith and beleefe of our forefathers is cleare and perspicuous, let it not be troubled or defiled with any permixtion of filthie mire.* Apostolically spoken: in commendation of our forefathers faith, to compare it to light and perspicuitie, and in likening *nouell* prophanes, to the admixtion of filth and mire.

Pope Celestinus likewise is of the same opinion, for in his Epistle which he sent to the Preistes of *France*, wherin he reprehendeth their dissimulation in that they left by their silence the old faith destitute, and suffered prophane *Nouelties* to spring vp, thus he writeth. *Worthely* (quoth he) *the cause doth touch vs, if with silence we foster error, therfore let such men be corrected, let them haue no libertie to speake at their pleasure.* Some happily doubteth who they be, whom he forbiddeth to haue their libertie in speaking, whether the preachers of *Antiquitie*, or the inuentors of *Nouelties*: Let him

speake

ſpeake and diſcharge the Reader of this doubt, for it followeth: *Let nouelty ceaſe of* (quoth he) *if the matter be ſo*: that is, if that be true which diuerſe accuſe vnto me your Cities and prouinces, that through your pernicious diſſimulation, you cauſe them to yeeld vnto certaine *new* doctrine: *Therefore* (quoth he) *if the matter be ſo, let nouelty ceaſe to prouoke antiquitie.* This then was the bleſſed opinion of holy *Celeſtinus*, not that *Antiquitie* ſhould ceaſe to ouerthrow *Nouelty*, but rather that *Nouelty* ſhould giue ouer to prouoke *Antiquitie*: which Apoſtolicke and Catholicke decrees, whoſoeuer reſiſteth, firſt of neceſſitie he muſt proudly contemne the memorie of *S. Celeſtinus*, who defined that *nouelty* ſhould giue ouer to proueke *antiquity*.

Againe he muſt ieſt and ſcoffe at the decree of holy *Xiſtus*, whoſe iudgement is, that nothing is lawfull for *nouelty*, becauſe it is not conuenient that ought be added to *antiquitie*. Againe he muſt contemne the determination of bleſſed *Cyril*, who highlie commended the zeale of venerable *Capreolus*, in that he deſired, that the old articles of faith ſhould be cõfirmed, & new inuentions vtterlie condemned. Likewiſe he muſt reiect the *Councell* of *Epheſus*, that is the iudgement almoſt of all the holy Biſhopes of the Eaſt, who inſpired by God, would not decree that poſteritie ſhould beleeue ought, but that which the ſacred *antiquitie* of our forefathers agreeing together in Chriſt had holden and beleeued, who with their vniforme allow-

allowing and acclamation testified, that they all decreed, all wished, all gaue iudgement, that as all Heretickes almost before *Nestorius*, contemning *Antiquitie* and defending *Noueltie*, were condemned: so likewise *Nestorius* himselfe, the Author of *Noueltie*, and impugner of *Antiquitie*, should be condemned. Whose sacred consent and agreement from Gods goodnes, if any dislike, what remaineth but that he maintaine that *Nestorius* prophane opinion, was vniustly condemned.

Finally he must also set light by, and contemne the vniuersall Church of Christ, and her masters the Apostles, & Prophets, and especially the Apostle *S. Paul*, as dreggs and drosse. The vniuersall Church, because she hath alwaies religiously kept and maintained that faith, which was once deliuered. *S. Paul*, because he hath written thus. *O Timothie keepe the depositum, auoiding Prophane Noueltes of voices*. And againe. *If any preach vnto you otherwise then you haue receiued, be he accursed*. And if neither the Apostle his definition, nor the Ecclesiasticall Canons ought to be violated, by which, according to the sacred consent of *vniuersalitie* and *antiquitie*, alwaies all heretickes, and lastlie *Pelagius*, *Celestius* and *Nestorius*, were iustly and worthely condemned, surelie necessarie it is, that hereafter, all Catholikes which desire to shew thēselues true childrē of their mother the Church, doe cleaue, ioyne, and sticke vnto the holy faith of their holy Fathers, detesting and abhorring, pursuing and prosecuting, the prophane *Noueltes* of all

all prophane miscreantes. This almost is the summe of that which in these two *Commonitory* bookes wee haue more amplie discourſed of, and now after the maner of recapitulation in fewer words gathered together, that my memory, for helping whereof I haue wrote this Treatise, may both with daily admonition be repaired, and yet not ouerlaid with ſaſtidious prolixitie.

FINIS.

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